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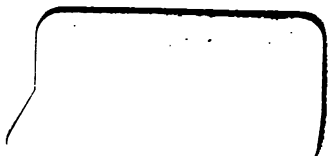
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**NATURAL LAWS;  
OR,  
THE INFALLIBLE CRITERION.**





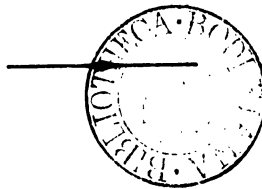
**NATURAL LAWS;**  
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NATURAL LAWS;  
OR THE  
INFALLIBLE CRITERION.

BY  
JOACHIM KASPARY,

HUMANITARIAN.



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## P R E F A C E.

THE intelligent study of this essay will produce a clearer view of the divine government of the universe and especially of the nature and destiny of human beings than can be gathered from the study of all the books hitherto written on theology and philosophy. This essay also contains a complete refutation of John Stuart Mill's irreligious and erroneous opinions expressed in his essay "Nature," and in the last eleven pages of his essay, "Utility of Religion." The author has adopted as far as possible, the phraseology and illustrations employed by John Stuart Mill in order to exhibit most effectually the conceit and ignorance, created by scepticism and atheism. The intelligent student of this essay will kindly remember that a discoverer of truth does not meet with assistance, but with opposition from those holding contrary opinions : those who know the author's circumstances, will, therefore, be surprised rather, that his time and finances have permitted him to write and publish this work, than that he is still prevented from writing and publishing large volumes to prove the discoveries alluded to in this essay.

Thanks are due to Dr. Maurice Davies for giving, in his work "Heterodox London," large quotations from the author's pamphlet, "The Age of Light." Thanks are also due to Comte Goblet d'Alviella, for his mostly favourable criticism of the same brochure in the *Revue des Deux Mondes* of last September. The author will always attentively study adverse criticism, thankfully adopt good advice, and refute, as inoffensively as possible, erroneous objections. Dr. Maurice Davies, for instance, may rest assured that what the author asserts that he knows is really known to him. The author never pretended, however, to know everything, but always admitted that his knowledge is even less than a drop of water if compared with the oceans of infinite knowledge. Comte Goblet d'Alviella also is mistaken, because the author is not indebted for his discovery of man's past and future terrestrial human lives (the resurrections of the human soul) to the ideas of a French or any other writer, since discovery excludes borrowing. The author, of course, expects to learn that the wisest and best of the ancients and moderns have been on the threshold of his discoveries. As modern Astronomers and Chemists, however, do not derive their discoveries in astronomy and chemistry from books treating of astrology and alchemy but from Nature and Natural Laws, so modern Humani-

tarian philosophers do not derive their discoveries in religion and philosophy from books treating of miracles, the Pythagorean doctrine and nebular theories, but from the God of Nature through Natural Laws. The author, therefore, does not derive his knowledge from those who now and then made shrewd guesses in ignorant and credulous ages, but from his own discoveries, observation and reasoning, in which he has been materially assisted by the scientific and philosophical discoveries of the past and present.

The reader is particularly requested to study the introduction before commencing the study of the essay.

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*London, June, 1876.*





## INTRODUCTION.

THE author emphatically asserts that he loves every human being, and that this very love impels him to attack cherished beliefs injurious to mankind, although he thereby causes mental pain to people dangerously smitten with pestilential errors and vices. The intelligent students of this essay, however, will only hate the diseases but love the physician as a human benefactor, although he often prescribes bitter pills, and sometimes resorts even to amputations in order to effect a cure. The author has done his best to sweeten the pills and to chloroform his patients, in order to lessen the aversion and pain ; but, if critics can advise better methods, he will be most happy to adopt them.

As a builder, who wishes to erect a large palace on a space covered with numerous fever dens, first pulls down the latter and then builds his palace ; so Humanitarian Philosophers first exterminate the various errors and vices, and then plant in the free human soul, the truths of the Religion of God. The stupid or selfish proprietors of fever dens, and their deluded or vicious tenants, will not retard Humanitarian Architects in their destructive and constructive work by pointing out the more or less good material contained in the various fever dens. Humanitarian Architects

do not want even the best bricks made by man, because they have an inexhaustible supply of eternal stones, and their palace will not only be sufficiently large for the present accommodation of all mankind, but it is built on the divine plan of extension and improvement, in accordance with the increase of its inhabitants and their refinement.

In order to prevent the erroneous opinion that the Religion of God is of a similar origin to the false religions and philosophies invented by erring men, or that the Religion of God is, or can be indebted for even a single doctrine to Moses, Buddha, Jesus, Mahomet, Humanitarian philosophers, or to any other fallible sentient being of the Past, Present and Future, the author gives the following explanation :—

1. The sole Fountain and eternal Teacher of the Religion of God is the eternally all-pervading, infinitely wise, just and merciful God of Nature. The Religion of God is therefore infallible, and can be studied in the original, always and everywhere, by Humanitarian philosophers.

2. The divine Book which contains the Religion of God is called Nature, but the divine Words of which the Humanitarian sacred Scriptures are composed, are called Natural Laws.

3. The divine Words of the Religion of God cannot be increased or decreased, improved or corrupted, because they are eternal and unchangeable. Natural Laws are therefore the only unchangeable Criterion in changeable Nature.

4. The infallible Criterion teaches sentient beings that it is both wisdom and goodness to think, desire and act, as the God of Nature rewards; but that it is both folly and wickedness to think, desire and act in such a manner as He corrects.

5. The wisest and best human being, although the wisest and best part of Nature is liable to error. The best translation of the Religion of God is, therefore, not infallible, especially as it is always incomplete and liable to be corrupted by men less wise and good than the translator. Humanitarian philosophers of all ages will, therefore, diligently compare the human translation with the divine original, and prefer always the Word of God to the words spoken or written by the wisest and best of their predecessors.

6. The greatest wisdom and the paramount duty of all mankind are, to adopt the translation of the Religion of God, made by the first Humanitarian philosophers; but to allow excisions, improvements and additions to be made, if such are approved by all living Humanitarian philosophers. The terms "Humanitarian" and "Religion of God," however, must neither be changed nor added to. Conversions must only be the result of good example and reasoning. Unity must be maintained only by liberty and charity.

The intelligent student will admit that mental is like physical sight; that knowledge is like light; that ignorance is like darkness; that the stupid are like the blind; and that the intelligent of an ignorant age, unless they illuminate their atmosphere by discoveries,

are like those who are endowed with eye-sight, and yet remain in an atmosphere of darkness.

In darkness, the blind are the equals, if not the superiors of those endowed with eye-sight.

In an atmosphere of light, however, those who can see, are greatly superior to the blind.

In order that people may see it is consequently not only necessary that they be endowed with eye-sight, but that they move in an atmosphere of light. When Humanitarian philosophers hear men stumble and fall in darkness, they do not therefore conclude that such men must all be blind. When Humanitarian philosophers, however, see men grope, stumble and fall in broad day-light, then and only then, they will know such men to be smitten with blindness. Also, if those endowed with eye-sight live in places into which no ray of light can penetrate, they being accustomed to walk, are sure to stumble and fall, more than if they had been blind and accustomed to grope from infancy.

In an atmosphere of mental darkness, the stupid or mentally blind, are the equals if not the superiors of the intelligent or those endowed with mental sight.

In a Humanitarian atmosphere lighted by the sun of knowledge, however, those endowed with intelligence or mental sight, are infinitely superior to the stupid or mentally blind.

In order that people endowed with intelligence or mental sight may be wise, or see, it is consequently not only necessary that they be endowed with intelligence or mental sight, but that they also move in a Humanitarian

atmosphere or in the light of knowledge. When Humanitarian philosophers hear that men, living in the pagan or atheistic atmosphere of mental darkness, have an appetite to eat the gnats of modern miracles and absurd theories after having swallowed the camels of the ancient ones, they do not therefore conclude that such men must all be stupid and blind. If Humanitarian philosophers, however, were to see people quarrel about such shrimps as the papal infallibility and the Darwinian theory, while they swallow in common the whales of Christianity and Atheism, even after the broad day-light of the Religion of God illuminates their atmosphere, then and only then, Humanitarian philosophers will know such people to be smitten with mental blindness. Also, if those endowed with intelligence or mental sight move exclusively in the dark abodes of paganism or atheism, they being restless, are sure to fall or err more than the groping blind or stupid. The greatest teachers of paganism, scepticism and atheism, therefore, do not teach credulity, excessive doubt, or denial of truth, because they are blind leaders leading the blind, but because they are men endowed with mental sight who, instead of groping through darkness into light, run farther and farther into the dark abodes of paganism, scepticism and atheism.

The denial of the existence of fictitious gods, or the denial of the divinity of real idols, is more meritorious than mere scepticism. The denial of the existence of the only true deity, the God of Nature, however, is more pernicious than mere scepticism. The believers

in atheism will be found nearly as much in want of either intelligence or knowledge, as the believers in paganism. The stupidity or ignorance common to the idolator and materialist, will explain why the Heathen of to-day may be an Atheist to-morrow, and vice versâ ; since it is only natural that the non-intelligent or those who live in mental darkness should believe either everything or nothing.

The most intelligent Heathens, Atheists and Deists, however, will be the first to be converted into Humanitarians. For, it requires but little reason in an atmosphere of knowledge, to doubt the truth of any form of paganism, and only a little more intelligence to renounce it. Mental laziness or selfishness, then, makes these emancipated Heathens believers in atheism ; reasoning makes them Sceptical Atheists ; intelligence and goodness leads them to a knowledge of the Religion of God. Humanitarians, therefore, regard men like John Stuart Mill as Sceptical Atheists, who have either insufficient intelligence and knowledge to know, or insufficient pure instinct to believe in the existence of the God of Nature. For, being either short-sighted or still living in the darkness of atheism, they believe that they see proofs against infinite wisdom and goodness in human misery, in the mutual usefulness, called destruction of animals, and in material phenomena.

The three essays on religion, written by J. S. Mill, prove that Sceptical Atheists regard man as superior in wisdom and goodness to the God of Nature, since they are ignorant of the indisputable fact that human

intelligence and all human ideas of wisdom and goodness have been, and can be derived solely from the observation of Nature, or rather from the study of Natural Laws, according to which the Deity governs the Universe. The defective miniature copy is surely not superior to the great and perfect original from which it has been copied, and the excellencies of the copy, ought to make the original famous. But men like J. S. Mill, who imitate imperfect miniature copyists, extol their human masters at the expense of the great, divine, original and perfect painter, the God of Nature, from Whom those masters copied all their excellencies but none of their defects, which latter originated from the stupidity or ignorance of the copyists, the philosophers.

The perversion of men like Socrates by paganism, and of J. S. Mill by sceptical atheism, ought to induce mankind to leave the dark abodes of superstition, negation of truth and excessive doubt, for the beautiful palace of the Religion of God. His Autobiography proves J. S. Mill, however, to have been nearly as much a creature of circumstances as those who worship in pagan edifices, and that he would have died a Humanitarian if circumstances had permitted the author to impart to him the true knowledge of the God of Nature, the pre-existence, true nature and future state of the human soul, and of the only infallible criterion, by which man can distinguish between wisdom and folly, virtue and vice. The author holds this opinion because he believes that his essay "The Universal Reign of Human Happiness" was the chief, if not the sole,



cause of J. S. Mill's essay "Theism;" the author having been complimented and encouraged by J. S. Mill in the very year when the essay "Theism" was commenced.

J. S. Mill will certainly be corrected for his unwise scepticism, as well as for his erring or sinful omissions and commissions, but he will as surely be rewarded for the great blessings he conferred on the human race by the beneficial portions of his writings, especially for those contained in his essay on Liberty, as well as for his wise and virtuous thoughts, desires and actions; although he had neither the intelligence to discover, nor the instinct to believe in the rewards and corrections which man reaps in his future terrestrial lives. The teachers of Christianity, unless they be converted and use the rest of their present life to speak against modern Trinitarian paganism may, indeed, envy even the next human life of a man who erringly denied the infinite power, wisdom, justice and benevolence of the God of Nature, and was ignorant of the resurrections of the human soul, but, who nevertheless loved truth, goodness and the human race, according to the mental light that illuminated him.

In order to promote human intelligence, knowledge and goodness, to save men from the quicksands of scepticism, by putting them on the eternal road of progressive happiness, the author has written this essay on Natural Laws or the Infallible Criterion, in opposition to the errors contained in J. S. Mill's essay on Nature, and in the last eleven pages of his essay on Utility of

**Religion.** The intelligent students, whether they believe or doubt the author's assertion, that he has the knowledge to prove his discoveries alluded to in this essay, will change their belief or doubt into knowledge, if they will kindly assist the author to benefit mankind by his discoveries. This essay, and the author's public life during the last ten years, ought to be some guarantee for his intelligence, knowledge and motives.



# NATURAL LAWS;

OR,

## THE INFALLIBLE CRITERION.

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THE term "Nature" ought to mean the sum of substantial existence (matter) and indivisible beings (souls).

The term "God of Nature" ought to mean, the infinite essential Being who pervades Nature and produces all the phenomena whether physical or mental according to His own infinitely powerful, wise, just and merciful qualities, nature, or attributes.

The term "Natural Laws" is an abridgment of the term, Laws of the God of Nature, and ought to mean the invariable mode according to which the God of Nature produces changes both in matter and souls.

This is the only correct, truly scientific and philosophical definition of the terms "Nature," "God of Nature," and "Natural Laws."

All phenomena are natural. Human intelligence and art, animal instinct and contrivance, the growth of trees and the formation of coal, the changes which earth, air, fire and water undergo, are alike natural. For the united force of all sentient beings could

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neither create a new property nor annihilate an existing one either of matter or of souls.

The Stoics and Epicureans taking natural laws as their criterion were wiser than modern Sceptics like J. S. Mill, though the Stoics and Epicureans held many erroneous opinions, because their short-sightedness (ignorance) and their perverted sight (prejudice) made them often incorrect translators of natural laws. Yet these great ancient philosophers were on the only road of truth, whereas, unwise Sceptics like J. S. Mill, walk on quicksand, their criterion being their own changeable opinions derived from books written by erring Sceptics like themselves.

The writers on International Law also are on the right track and will find that the natural laws teach the Humanitarian Code ; that the whole Earth is man's country ; the Human race one family ; Republicanism the proper government ; Co-operation the best social state ; Animals the dependants of mankind (to be used and not abused if useful, and exterminated with the least possible pain, if dangerous to man and to useful animals) ; and Matter, or inanimate nature, the eternal inheritance of the human race and their animal dependants.

It is only natural that Sceptics like J. S. Mill, and Heathens like former Christian prelates should have opposed the truth, that Natural Laws are the criterion of morals and that the Deistical moralists have been almost unanimous in wisely proclaiming the Divinity of Natural Laws, and setting up their dictates as the

authoritative rule of action. At no time have Natural Laws been so much studied by scientific philosophers as at present, and the great discoveries of our own times and of all ages, whether mental or physical are the results of such study. J. S. Mill's remarks in his essay on "Nature" therefore prove that the darkness of Scepticism may be as dense as that of any form of Superstition or Atheism.

Humanitarians exceedingly regret that J. S. Mill, the author of the Humanitarian essay on "Liberty" is the same man as the author of the three essays on religion, of which, that on "Nature" is the most unwise. Humanitarians, however, are comforted by the thought, that J. S. Mill will be converted into a wiser and a better man even in his next life by means of the favorable circumstances which will be created by the Religion of God.

Sceptics, who, like J. S. Mill, deny that natural laws are the source of every kind of knowledge, and the only infallible criterion, are certainly not philosophers, but merely unwise critics of philosophical opinions and of books written by scholars.

Humanitarian philosophers, however, when telling mankind to follow the dictates of natural laws, the direct commandments of the God of Nature, mean, by the term "Natural Laws," the external invariable criterion by which reasonable men can judge what they should do in order to be rewarded, and what they should avoid in order to escape correction. By the study of natural laws, Humanitarian philosophers know

how to distinguish those thoughts, desires and actions which are rewarded, from those that are corrected, and Humanitarian philosophers are thus, next to the God of Nature, the safest guides and greatest benefactors of mankind; for, not a single individual, still less Society, can improve without the Humanitarian philosophy, as it alone is based on the only infallible criterion. J. S. Mill himself has to attribute that portion of wisdom he possessed, and the benefit he effected within himself and others, to the Humanitarian philosophy, for the Utilitarian theory so far as it is true, is based on the rewards and corrections, according to the invariable natural laws, but it ought to teach the greatest happiness to *all* mankind, and not merely to the greatest number.

All the changes that take place in matter and souls are effected everywhere and at all times, according to the invariable natural laws, sometimes in opposition to the wishes of such unwise people as the Atheists and Sceptics, sometimes in spite of the combined efforts of such superstitious people as the Heathens, since pagan credulity, atheistic mental laziness, and sceptical excessive doubt are inevitably corrected.

Natural laws are, therefore, not human, but divine, and prove, therefore, not only the existence of the eternal omnipresent and omnipotent God of Nature, but also His infinite wisdom, goodness and mercy. Sceptics like J. S. Mill are proofs of the three latter qualities; for the correction of their errors is infinitely wise, the correction of their selfishness is infinitely just,

and their conversion into Humanitarians in one of their future lives is infinitely merciful.

Let Sceptics, like J. S. Mill, enquire into the truth of the doctrines which make natural laws a test of right and wrong, good and evil, or which attach merit to obeying, and demerit to disobeying those natural laws which contribute to human happiness; but let not Sceptics be misled, as was J. S. Mill, by the ambiguous expressions which former and present philosophers have used to express their ideas. The terms "Nature," "Natural Laws," and "God of Nature," must not be confounded. The true definition of the term "Natural Laws" is, that they are the invariable modes according to which changes take place in matter and souls. Montesquieu remarking that the material world has its laws, the inferior animals their laws, and man, his laws, and calling attention to the much greater strictness with which the first two sets of laws are observed than the last, ought to have said, that matter and souls are governed by the God of Nature according to His invariable natural laws; that sentient beings alone can think, desire, and act for their own and others' good and evil, and consequent happiness and misery; and that man, having the greatest power and liberty often abuses them most.

It is true that sentient beings always think, desire and act according to natural laws, and that both rewards and corrections take place according to natural laws; but every Humanitarian philosopher, when advising men to follow the dictates of natural laws, advises



human beings always to think, desire, and act in such a manner as the God of Nature rewards, and not in the manner that He corrects, according to His invariable nature or qualities. When man voluntarily uses his organs to take in food, the act and its beneficent consequences take place according to natural laws. If instead of food, man swallows poison, the act and its baneful consequences also take place according to natural laws, but the consequences prove that the God of Nature teaches the human race to live upon food and not upon poison. The study of natural laws, in order to learn from this infallible criterion what is wisdom or folly, virtue or vice, and to live according to those natural laws the obedience to which is rewarded by the God of Nature, is the greatest wisdom, and man's sole salvation.

Even Sceptics like J. S. Mill are compelled to admit that from the study of natural laws, intelligence itself is derived, and that intelligent man uses one natural law to counteract another. The study of natural laws, therefore, makes man intelligent, and from the observation that obedience to certain principles is invariably rewarded, but disobedience is invariably corrected by the God of Nature according to natural laws, the intelligent man derives his ethics. The God of Nature is therefore not only the fountain of intelligence, but also of morality; hence the mode according to which changes take place in matter, and the rewards and corrections which sentient beings experience, all of which are effected everywhere and always according

to the invariable natural laws are consequently the source of human wisdom and goodness.

The great blunder of Sceptics like J. S. Mill is, that having admitted man to be a part of nature, and human intelligence to have been derived from the study of nature and natural laws, they deny that ethics derived by intelligent men from the observation of the rewards and corrections of sentient beings, are derived not from nature and natural laws, but from man. These Sceptics forget that the human race is neither supernatural nor extra-natural, but is as much a part of nature as the head is a part of the human body. It is, therefore, as childish in J. S. Mill to complain of Nature being imperfect without man, as it would be if he had complained of a human body being imperfect after decapitation; for Nature may be regarded as an infinite body, sentient beings as the brain, the God of Nature as the soul, and all phenomena as the life.

Humanitarian philosophers also tell unwise Sceptics and Atheists, that the natural course of things is perfectly right and satisfactory, because the natural course is, that man is to alter, improve or meddle both foolishly and wisely, for good or for evil, in proportion as he deserves it. Whether in direct obedience to instinct, or with forethought and purpose, sentient beings do not violate, but act in harmony with Nature. To dig, to build, to wear clothes, are quite as natural as the production of a mole-hill, a bee-hive, and the growth of hair; for man is as much a part of Nature as animals and matter, and all parts of Nature are

governed according to natural laws by one Being, the God of Nature.

The truest admirers of human progress are certainly Humanitarian philosophers, who rejoice at the great triumph of artistic over inartistic nature, of the higher over the lower parts of nature, of man over animals, of animals over matter. But to commend these and similar facts is to acknowledge that it is the duty of man as the head of nature, not to obey but to command the lower parts of nature. If the highest part of nature called the human race, could not build bridges, drain marshes, excavate wells, sink shafts for mines, turn away thunderbolts, make embankments, invent railways and telegraphs, and make in future, a myriad times more discoveries, then, and only then, Sceptics and Atheists would not be unwise when saying that Nature is imperfect; but all praise of civilization, art, or human contrivance, is as much a praise of Nature, as the praise of animal instinct, human and animal bodies, vegetation, the earth, sun, moon, and other stars. It is man's business to correct or mitigate, as it is the sun's business to be the cause of day and night on earth. Whatever a good and intelligent man therefore does to improve the condition of the human race, and of useful and harmless animals, is in so much a praise and assistance of the spontaneous order of nature. For both the progress and retrogression of man according to his merits and demerits, is as much the spontaneous order of nature as the formation or absence of clouds and volcanoes.

If the Heathens, in all ages, have regarded attempts at improvement, uncomplimentary and probably offensive to the powerful beings (or when Polytheism gave place to Trinitarianism and Unitarianism, to the Trinity, Jehovah, or Allah) supposed to govern the various phenomena of the Universe; if attempts to mould the natural phenomena to the convenience of mankind were doubtless made with fear and trembling by the Heathens;—if even the modern Trinitarian Heathens have still a tendency, though a diminishing one, to regard any attempt to exercise power over nature, beyond a certain degree and a certain admitted range, as an impious effort to usurp divine power; if the imputation of prying into the secrets of the Almighty was a powerful weapon of attack in the hands of Christian priests against unpopular enquirers into Nature;—all these false and misery-producing ideas, were as much the results of the spontaneous order of Nature, or the invariable correction for the mental laziness, credulity, and wickedness of the Heathens, as the true and happiness-producing ideas of Humanitarians are the results of the spontaneous order of Nature, or the invariable rewards of mental industry, impartial enquiry and acquired goodness.

Humanitarians know that it is their duty to pry into the secrets of Nature, that the study of Natural Laws by scientific philosophers is rewarded by the God of Nature with intelligence and goodness, and that true piety consists in interference with every part of Nature, for the physical, mental, and moral improvement of

mankind, and their animal dependants. To tell Sceptics and Atheists to take the general scheme of Nature as a model for imitation, and to be guided entirely by its general conception would be useless, since their being Sceptics and Atheists proves that they have not sufficient intelligence, or are too short-sighted, to see even the smallest part of the general scheme and conception of nature without the coloured spectacles of scepticism and atheism. When Humanitarian philosophers have broken the spectacles of the prejudiced, have strengthened the mental sight of the ignorant, and provided them with the best telescopes and microscopes of intelligence, constructed by Humanitarian opticians, then these former Atheists and Sceptics and present Humanitarians will see sufficient to exclaim in ecstasy, that the divine government of the world is perfect, that man cannot rival, but only imitate its excellence, and that the Religion of God is the Saviour of Mankind.

The whole of the spontaneous order of nature, or all phenomena are manifestations of the God of Nature (who is not the Creator but the eternal Organiser of matter, and Rewarder and Corrector of sentient beings) and are sure finger-posts, pointing out the only true way from the many false ones. But if a man is too lazy to learn reading, or if a man is disobedient and prefers the misleading finger-posts of the various forms of priestcraft, scepticism and atheism, then the God of Nature corrects the erring or the wicked in order to open their mental or moral eyes, the reason and conscience of men.

Sceptics, like J. S. Mill, mistake sceptical or atheistical folly, derived from parents, books, wives, or friends, for reason, and then foolishly oppose the true promptings of their minds, when true reasoners shew scepticism and atheism to be folly ; and the adoption of any course of action, if it bear a true analogy to the divine government (rightly understood) to be the greatest wisdom compassable for man. The most religious persons admit, that the order of nature would be as imperfect without man, as the human body without a head, matter without sentient beings, and the God of Nature without Nature ; but the whole of Nature, governed by the God of Nature, according to His invariable attributes, is perfect, and man cannot suggest an improvement without exhibiting his ignorance and conceit, qualities to be found very often united in unwise critics of the divine government.

Men like J. S. Mill shew no imperfections in Nature, but only their own prejudice and folly when they separate man and his deeds from nature, otherwise the very ignorance and wickedness and the consequent misery of human beings, would prove to them the perfection of Nature and of its divine government. The attributes of the God of Nature are not only justice and benevolence, but wisdom too, and J. S. Mill's ideas of these qualities, as far as they are correct, have been discovered, not by him, his father, or his wife, but by philosophers who first taught them to mankind.

Nature is co-eternal with the God of Nature, and the Earth, the eternal habitation of the human race, is the

fittest place for sentient beings like man, as it has all the requisites for the progressive improvement or deterioration of the intelligence, goodness and consequent happiness and misery of the human race. An omnipotent Being pervading unchangeable Nature, and directing machines, called Men, who neither do right nor wrong, who are incapable of improvement or deterioration, who are neither born without recollection, nor die, in order to be born again, who are neither rewarded nor corrected in the Present for the Past, and in the Future for the Present, who can feel neither pleasure nor pain, and who have nothing to improve or spoil, may be the sceptical or atheistical idea of a perfect God of Nature, of a perfect Universe and of that part of nature called the earth, animals and the human race. They are not however the ideas of Humanitarians, who would prefer annihilation, or at least, unconscious existence, to eternal or temporary conscious existence in a Universe called perfect by such unwise critics as J. S. Mill, or in any other world different from the existing one, the brain of Pagan, Atheist, or Sceptic may invent.

In proportion as man grows in wisdom and goodness; in proportion as he improves external circumstances; in proportion as he increases human happiness and diminishes human misery; in fine, in proportion as man is benefitted by the Religion of God and lives as a Humanitarian, in the same proportion such a man will comprehend the perfection of the God of Nature, of His government, according to universal natural laws,

and of Nature, in the very objections raised by Sceptics and Atheists. Ecstasy is a poor word to express the admiration Humanitarians feel in contemplating the infinite wisdom, justice and mercy of the omnipotent God of Nature and of the divine government of the Universe, but indescribable pity for the deluded Sceptics and Atheists, and indignation against scepticism and atheism pervade Humanitarian souls when reading J. S. Mill's Essay on "Nature."

The eternal existence of the earth would indeed be a proof of the imperfection of Nature, if it were not the eternal habitation of sentient beings, and especially of the eternal human race. But the ever-changing earth transforming its continents into oceans, its sterile mountains into fertile islands, and vice versâ, by volcanic eruptions and earthquakes, the winds wafting the seeds of vegetation from the new mountains (the former islands) over the new continents (the former ocean beds), the commencing sterility of the new mountains compelling the multiplying animals and lastly man to descend into the fertile plains and spread over the new continents, the taming of useful animals, the struggle with dangerous animals, the elements and other parts of nature, the interdependance of all mankind maintained by sociality and love, by the dependance of individual happiness upon the intelligence and goodness of all mankind, by war and peace, by famine and abundance, by contagious diseases and general health, by pestilential superstitions and the beneficial Religion of God, everything is perfectly



suited to the deserved development or deterioration of man's physical, mental, and moral nature. When all the Heathens, Sceptics and Atheists are converted into Humanitarians by the Religion of God, then and then only will Humanitarians find the earth a real paradise, human souls real angels, infinitely transcending in beauty, intelligence, and goodness, the fabulous heavens, paradises, angels, and gods of pagan poets.

Man is to acquire intelligence and exercise justice, and the best persons will always hold it to be the essence of religion, that the paramount duty of man is to improve himself, the human race, useful and harmless animals and his material surroundings. A hurricane, a mountain precipice, the desert, the ocean, either agitated or at rest, the solar system, and the great divine forces which hold it together, the boundless firmament, and to an educated mind, any single star, excite justly feelings which make all human enterprises and powers appear important, although comparatively insignificant, that to a wise man thus occupied it justly seems the greatest wisdom to admire and to learn from the divine architect and legislator, human arts, science and philosophy, but the greatest folly and presumption when Critics like J. S. Mill are so conceited as to think themselves wiser and better than the God of Nature to whom they attribute imperfections they ought to ascribe to their own ignorance and prejudice, which cause their perverted reason to see imperfections where they ought to see only perfection. A little interrogation of their consciousness will suffice to

convince all true philosophers that what makes these phenomena so impressive is, not only their vastness and their power, but their perfect manifestation of the attributes of the God of Nature. The enormous extension in space and time, and the enormous power these phenomena display may excite wonder, and set at defiance all idea of rivalry, although not of emulation, but the admiration of Humanitarian philosophers is more for the incarnation of beauty, wisdom, and benevolence than for those of extension and power. The emulation of all the attributes of the God Nature after the example set by the divine government of nature, as far as human abilities permit, will be the sacred object of all Humanitarians.

Nature may be called imperfect by such Sceptics as J. S. Mill, because the God of Nature does not work miracles, to reward human ignorance and wickedness, but governs the universe according to His invariable nature which corrects them and only rewards human intelligence and goodness. Humanitarian philosophers, however, admire more the infinitely wise, just and merciful *invariability* according to which natural phenomena are produced, than the greatest display of vastness and power. If there existed a maleficent being more powerful than the God of Nature, that maleficent being would certainly give pleasure to unwise men like J. S. Mill, and gain their approbation for confounding human reason and morality by working miracles. The intelligent, however, will know, that *if* the God of Nature did not govern nature with per-

fect wisdom and absolute invariability, and go straight to His benevolent end, but by working miracles, destroyed the only criterion from which man derives his intelligence and ethics, both indispensable even for one day's life, Nature would then, indeed, be imperfect.

Wise men do not wish the invariability of natural laws to be broken, even if one miracle could prevent the premature death of all the foolish and the wicked, and convert them into wise and good people, since even the best of miracles would reward mental laziness and wickedness, but punish the wise and good by destroying the only infallible criterion by which man can distinguish wisdom from folly, virtue from vice. The God of Nature in His infinite wisdom, justice and mercy, does not encourage mental laziness and selfishness, but corrects the Heathens, all of whom believe in miracles, and the Sceptics and Atheists who wish for miracles. He encourages, however, the mental industry and the good thoughts, desires and actions of Humanitarians by rewarding them with the knowledge adapted to prevent colliery explosions and shipwrecks, to make heavy rains and high tides useful, to foresee the beneficial volcanic eruptions, earthquakes, and the consequent formation of the ocean beds into continents and of its islands into highlands and mountains.

Pope's expression "Shall gravitation cease when you go by?" is a just rebuke to Atheists, Sceptics and Pagans whose insufficient intelligence cannot appreciate the infinitely wise, just and merciful divine government of nature according to invariable laws, but

who, in their folly, wish for the evil of miracles and special providence, and despise the beneficial reality of the Universal providence.

If, according to J. S. Mill, "man ought not to be so silly as to expect common human morality from nature," Humanitarians would like to know whence the common human morality of Sceptics and Atheists has been gained? If from books written by men, if from conversation, if from their own observation, if from reasoning, if from imagination, or if from any imaginable source, the unwise, not to call them silly, Sceptics and Atheists cannot get out of nature; for the imagination and even the aberrations of J. S. Mill's reason, take place according to invariable natural laws, and in a part of nature called Sceptic or Atheist. It will thus have been seen that the prejudice and ignorance of Sceptical Atheism make men as unwise as the prejudice and ignorance of Paganism. Humanitarians, therefore, can only regret that they had not the opportunity of improving the reason of J. S. Mill, during his last life. A few examples of J. S. Mill's illogical logic ought to convince his greatest admirers that learned men when writing against Natural Religion and in favour of Scepticism and Atheism make themselves as foolish, though in a different way, as the advocates of the various forms of Paganism when writing in favour of priest-crafts, called revealed religions.

J. S. Mill in commenting on Pope's expression "Shall gravitation cease when you go by?" makes the following illogical remarks:—"If the question were

between two men, instead of between a man and a natural phenomenon, that triumphal apostrophe would be thought a rare piece of impudence. A man who should persist in hurling stones or firing cannon when another man 'goes by,' and having killed him should urge a similar plea in exculpation, would, very deservedly, be found guilty of murder." In order to shew the wisdom of Pope's apostrophe and the folly of J. S. Mill's remarks, Humanitarians make the following observations.

Shall the best and wisest of fathers cease to benefit his numerous children and be the cause of their misery and premature death for the sake of saving the wretched life of his most foolish and disobedient son? The best and wisest father who should persist in hurling stones and firing cannon, indispensable for the protection of his numerous children against their mortal enemies, although his most foolish and disobedient son, neglecting or disobeying his warning "goes by" and is killed, would certainly not be found guilty of murder, but praised as the most meritorious of fathers, by Humanitarians. Had he, however, ceased hurling stones and firing cannon, in order to save the wretched life of his neglectful or disobedient son, and thereby caused the ruin of his numerous wiser and better children, J. S. Mill might have praised such a father, but Humanitarians would accuse him of the death of his numerous children.

The God of Nature is the best and wisest of fathers, sentient beings are his children, the foolish and wicked are the disobedient or neglectful son, the invariable

natural laws (the source of human intelligence, animal instinct, and of the goodness of all sentient beings) are the hurling of stones and firing of cannons, the atheistic wish for, and pagan beliefs in changeable natural laws and miracle working special providence (the source of Ignorance, Credulity, and Wickedness) are the enemies; the foolish criticism of Sceptics and Atheists is represented by J. S. Mill, the wise appreciation of the infinitely perfect attributes of the God of Nature, as shewn even in the misery of the foolish and the wicked, is represented by Humanitarians.

The unwise J. S. Mill confounds killing with murder, ignorant of the fact, that murder is always criminal or guilty, but killing is either innocent or even meritorious. For instance, the killing of dangerous animals by man, with the least possible pain, is meritorious, the killing of harmless animals by man, for use, is always innocent, and sometimes even meritorious. The murder of harmless animals for sport, or the torture of animals by man, is, however, criminal. The Humanitarian defenders of republican liberty, killing those of the hired murderers of Pagan or Atheistic princes, who do not fly or surrender, or even neutrals, who foolishly "go by" where the battle rages, are not criminal murderers, but meritorious defenders of their lives and liberties against monarchical banditti. The engine-driver who in the exercise of his beneficent duty, kills a man who from ignorance or perverseness throws himself before the engine, is not a murderer, but innocent of the death of the fool or suicide. The dutiful miners who by

placards and signs, warn men not to approach, because, for useful purposes they are blasting a rock with powder, are not murderers, but act innocently and usefully, although fools and criminals "go by" and are killed by the explosion. The apothecary who extracts poison, and carefully preserves it for beneficent purposes, is certainly not the murderer of the ignorant thieves who mistake it for spirits, because they cannot read the word "poison" written on the label. This is sufficient to show that killing may not only be innocent, but even meritorious. Murder, however, is always criminal, for it is the intention to do wrong, and not the act that makes the criminal.

Inanimate nature is, therefore, incapable either of error or of crime, and Atheists can accuse only sentient beings and especially the human race, but J. S. Mill has less wisdom than Atheists, for he attributes criminality, not to man and animals, but either to inanimate nature, or the God of Nature. He says:—"In sober truth, nearly all the things which men are hanged or imprisoned for doing to one another, are nature's every day performances. Killing the most criminal act recognised by human laws, Nature does once to every being that lives."—Whatever be the meaning of J. S. Mill, in sober truth, his folly and conceit prove that mental sight is worse than mental blindness, in the mental darkness of Sceptical Atheism. J. S. Mill with some mental sight (intelligence) running in darkness (Sceptical Atheism) without a guide (criterion), stumbled and fell (erred) more than if he had been

blind (stupid) and had groped in darkness (ignorance) from infancy till death.

The changeable opinions of erring men may be the Will o' Wisp of Sceptics like J. S. Mill, but they are not the criterion of Humanitarians. For the infallible Humanitarian criterion teaches that the hanging of the greatest criminal or his revengeful punishment is the greatest human error, but the creation of circumstances, which prevent external temptation, the imprisonment of every criminal for the sake of preventing further crime, and his correction for the sake of converting him from being a Pagan or an Atheist into a Humanitarian, form the only mode of exterminating crime. The revenge of hanging, and other vindictive punishments, neither exterminate evil desires, nor change the outward circumstances which turn men into criminals, but the reformation of wicked fools, and the improvement of the intellectual, moral, political and social conditions by Humanitarians will gradually exterminate crime, and then children will be born without evil desires, and will be surrounded by circumstances favourable to the progressive happiness of mankind.

Not killing but murder is regarded as the most criminal act by Atheists and Pagans. Humanitarians, however, learn from the infallible criterion, that the deceiving priest, who (for reverence and money paid to him) paganises the people; the ambitious politician, who (for titles and estates) curtails the liberty of the people; and the selfish flunkey, who (having accumulated great riches and having bought an estate and a



title) feasts princes and prelates, while millions are starving, commit greater crimes, produce more human misery, and are, therefore, more corrected by the God of Nature than most murderers.

Men born mentally short-sighted, whose mental vision is perverted by father, books and wife, taking the Will o' Wisp as guide, knowing neither themselves nor others, and judging nature with such prejudice and ignorance as J. S. Mill, cannot be expected to have even the slightest glimpse of the divine government. The world naturally looks strange, either to the ignorant materialist, who believes that man commences to be with the organization and ceases to be with the disorganization of the body, or to the orthodox Christian, who believes that souls are created by his Trinity for eternal damnation, if they do not happen to hear of, or if they disbelieve the Christian inventions and forgeries contained in the New Testament.

The Humanitarian philosopher, however, who knows that the eternal human soul is the man; that the human body is the temporary clothing, which with the other external circumstances and the inherent character, are the rewards and corrections for man's merits and demerits, acquired in his former human lives; that the present life is not only the harvest of the past, but the preparation for the future human life; that death is as great a blessing as birth; that life is the greatest blessing to man, when spent in the acquisition of intelligence and goodness, and in the creation of favourable circumstances, but the greatest

curse to man when spent in the acquisition of credulity and wickedness, and in the creation of unfavourable circumstances; that the eternal souls of all animals never change their species as proved by their instinct; that animals are rewarded or corrected according to their merit or demerit; that invariable natural laws are indispensable for the life and happiness of sentient beings; that both the misery and the happiness of sentient beings are the inevitable and infinitely wise, just, and merciful results of their own omissions and commissions during their past or present lives; and that the God of Nature, natural laws, and inanimate nature are proved perfect by the very misery they inflict on neglectful or disobedient sentient beings, in order to render them intelligent, good, and consequently happy:—such a Humanitarian philosopher knows also how to expose the follies and sophistries of Pagans, Atheists, and Sceptics.

J. S. Mill, accusing nature of crimes against sentient beings, cannot surely mean inanimate, and therefore irresponsible nature, but the God of Nature, who governs both sentient beings and inanimate nature, according to his attributes. The question therefore arises, does the God of Nature commit crimes, or injure wrongly with malice and intention sentient beings, as foolishly asserted by J. S. Mill, or does the God of Nature exhibit infinite wisdom, justice, and mercy, both by correcting with mental and physical pain, the ignorance, the credulity, the selfishness, and the wickedness of sentient beings and by rewarding them

with mental and physical pleasure, for the possession of intelligence, the habit of reasoning, the practice of unselfishness, and for obedience to the dictates of an enlightened conscience, as asserted by Humanitarian philosophers? The question itself contains the answer against Sceptics and in favour of Humanitarians.

Those unwise men only can agree with J. S. Mill, who regard the Humanitarian surgeon performing without fee an amputation, in order to restore the health, or at all events, to save the life of his poor patient, as great a criminal as the garrotter when injuring the body of his victim, in order to pick his pocket; who regard Humanitarian volunteers pulling down a house to prevent the spread of a conflagration, as great criminals, as plundering incendiaries; who regard the Humanitarian police, when imprisoning criminals to prevent crime and to reform the culprits, as great criminals as the licentious kidnapper, when imprisoning the wife of another man in order to abuse her;—who regard Humanitarian travellers shooting in self-defence, some murderous robbers, as great criminals as the murderers, when shooting travellers in order to rob them.

The God of Nature does not murder or kill, in the true sense of the words, even a single sentient being, but gives life, by means of bodies not only as long as sentient beings deserve it—which is infinitely just, but also as short as is necessary both to terminate mental and physical pain, and the formation of stupidity and evil desires—which is infinitely merciful. The

following will explain better, though still imperfectly, the meaning of Humanitarian philosophers.

The best and wisest of fathers who possesses numerous islands, addresses the children who inhabit the island Earth as follows :—

“ This island has been your eternal inheritance, and contains everything both for your happiness and misery. You are not machines, and still less inorganised inanimate matter, but the highest part of nature, superior to all your sentient dependants, called animals. I am giving you perfect liberty to be industrious or lazy, to improve or spoil the island, to be kind or cruel to your dependants and to one another, but as you are not as wise and benevolent as myself, I remain your eternal Teacher, Guide, and Judge, by rewarding your merits and correcting your demerits. I love every one of you, and though for your own good you must temporarily suffer for your errors and crimes, yet I know every one of you, sooner or later, will be on the road of human bliss, and more or less resemble, though not rival me. I am not acting arbitrarily but impartially, according to my own invariably wise, just, and merciful nature or attributes. As neither your combined efforts can compel me, nor your united foolish and disrespectful begging prayers can move me, to change in the least, any of my rewards and corrections, I am always reigning, according to equal laws, but not with unjust equality, and governing you according to liberal laws, but not with unrestrained liberty. He that works one hour, receives half the reward of him who works with

the same skill and industry two hours. He that intoxicates himself (leads a bad life) at any time during work hours makes himself unfit to work, shortens his conscious state (life) and after a long sleep, (the soul's existence without the body) wakes up in the morning (new life) thirsty and with a headache (evil desires and unfavorable circumstances). He that labours during work hours, according to his strength and abilities, and spends his leisure time in making others and himself happy, falls soundly asleep (dies) after a long day (life) and wakes up again next morning (new life) with better health and increased strength (good desires and favourable circumstances.) He that does not work at all (mentally lazy) starves (remains ignorant) and suffers the pangs of hunger (is fooled and enslaved) till sleep (death) gives him temporary relief, as next morning (new life) he is more idle (stupid and more wretched) than on the preceeding morning."

As the best and wisest of fathers neither steals the rewards which the drunkard loses by his intoxication, nor those which the idler loses by his laziness, but both the idler and the drunkard rob themselves of the rewards which they would have received had they spent the day (life) industriously and virtuously, so the God of Nature neither steals (murders or kills) the rewards (long and happy lives) of which the wicked and foolish rob themselves.

That the death of an intelligent and good man, whether prematurely or maturely is as much a blessing to him as his birth, but a correction to the wicked and

foolish who are the cause of his premature death, is best known to Humanitarian philosophers. For the best and wisest of fathers gives to each of his children (human souls) a suit of clothes (a human body) every morning (birth). The clothing (human body) is in fitness, quality and duration, in strict accordance with the merits or demerits of the human soul in its treatment of the clothing (the human body) of yesterday (former human life). With proper care, the bodily clothing of the human soul, will, of course, last longer, than if torn by the thorns of ignorance, or burnt by the fire of vices. A wise and good man, whose bodily clothing is being torn and destroyed by the ignorant and the wicked will certainly regard it a blessing when his father disrobes him, even in the day, in order to soothe him with sleep (death), and to reward him very early next morning (next life) with a far superior dress (body) and a society of wiser and better men than yesterday. This wise and good man then spends a long and happy day, improving himself by the improvement of others, and when midnight approaches and he feels tired with the pleasant work of the long day and evening, he is glad of the temporary rest which awaits him, after his father has disrobed him of the old worn-out bodily clothing, and he falls happily asleep (dies) certain to find himself provided with better clothing (human body) and placed among wiser and better companions (parents and society) next morning (life) than he had in the preceding one. Such is the short or long life, the premature or mature death of a Humanitarian; and

even the Pagans or Atheists, especially those who shorten the life of even the least of Humanitarians, either by neglect, persecution or murder, may indeed, bless death, that cuts short their miserable and misery-producing lives.

If the God of Nature worked miracles to deprive wrongly sentient beings of their lives, or to inflict unnecessary physical pain, like the Pagans and Atheists who murder and torture men and animals, then, and only then would J. S. Mill be justified in comparing the God of Nature with pagan and atheistic criminals. But as the God of Nature governs nature according to His own invariable and infinitely wise, just and merciful attributes, rewarding intelligence and goodness, but correcting stupidity and wickedness, J. S. Mill, if wise would have exclaimed in ecstasy, like a Humanitarian :—"The God of Nature is infinitely wise, just and merciful, since human ignorance with wickedness, impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of ignorant and wicked men like Nabis or Domitian never surpassed." All this infinitely wise, just and merciful correction for human ignorance and wickedness, the God of Nature does with the most punctilious regard to mercy and justice in order that all human souls may ultimately save themselves by the acquisition of wisdom

and goodness. He corrects, therefore, both the wicked philosophers, who from selfishness fails in his duty towards his ignorant fellow-men, and the good-natured Pagan who from ignorance, mistaking superstition for religion, formerly poisoned, crucified and burnt his would-be benefactors as blasphemers, and now establishes bishoprics, and sends missionaries to men wiser and better than himself.

It is both justice and mercy that the truly best and noblest men die prematurely when living in an ignorant and wicked society, and that those who are engaged in the truly highest and worthiest enterprises die prematurely and unsuccessfully when surrounded by ignorant and wicked indifferentists or persecutors. The premature death caused by others is a blessing to the best, and noblest engaged in the highest and worthiest enterprises, but a curse to those who neglect or persecute even the least of Humanitarian pioneers. The happiness of a whole people or the prospects of the human race for ages to come depends, however, more upon all the individuals who constitute a people, or rather the human race, than even on the longest life of the greatest Humanitarian philosopher. The books written, and the improvements made by Humanitarians may be lost or corrupted, but the intelligence and goodness acquired by writing the books and improving the material world will remain in the human soul, and are sure to compose better books and make greater improvements during future human lives.

Such are the God of Nature's dealings with life,



and all the unwise Sceptics and Atheists who live, or will live, cannot even attempt to invent a more wise, just and merciful mode of dealing with life than the existing one, without exposing themselves to well-merited ridicule. Neither the God of Nature, nor inanimate nature, but human ignorance and wickedness, when not killing or murdering, inflict tortures in apparent wantonness. Sceptics and Atheists as unwise as J. S. Mill, his wife and his father, therefore, unintentionally, increase human ignorance, wickedness and consequent misery, by making a scape-goat either of the God of Nature, or of inanimate matter, or of animals, instead of teaching mankind the eternal truth, that human omissions and commissions, the results of acquired ignorance and wickedness, are the sole causes of human errors, sins and consequent misery.

These unwise sceptical and atheistical lovers of the human race, are like a fond and foolish mother, whose very love spoils and ruins her only son. The loving father who corrects the faults of her son she calls heartless or cruel. The impartial teacher who reproves her son, she calls unjust. The dutiful neighbour who advises the correction of her son, she calls foolish. The playfellows who defend themselves against her vicious son, she calls brutes. The tamest animals who object to being tortured by her cruel son, she calls monsters. The very inanimate objects, the water that wets, the fire that burns, the wind that blows, cold and heat, everything injurious to her foolish and wicked son, she calls bad, and hates with a perfect hatred. The spoilt

son dotes on her, as far as his selfishness permits, but hates his father, teacher, and playmates. The consequences of such a foolish love are, that it is a blessing when the folly and the vices of the son terminate prematurely his and his mother's miserable lives. Men who love mankind as unwisely as J. S. Mill, and accuse the God of Nature, matter and animals instead of human ignorance and wickedness, are like the foolish and fond mother, but the Heathens, Sceptics and Atheists are like the spoiled and ruined son.

In the eternal, wise, just and infinitely merciful provision which the God of Nature makes for the perpetual renewal of animal life, rendered necessary by the infinitely wise, just and merciful termination of every individual life, no human being is ever clothed with a new body unless two incarnated beings have experienced the most exquisite pleasure of animal life. If an incarnated being (the mother) is literally stretched on the rack for hours or days, not unfrequently issuing in death, when another human being (the child) has been clothed with a body, and is born, not even the unwise Sceptics and Atheists can deny that human ignorance and wickedness torture some mothers, a few minutes, others hours, others days, and deprive others of life. When all female children shall be born, well-organised, receive a proper education, fall in love, and duly become the wives of Humanitarians, then and only then, confinement will be pleasurable like other normal excretions. Even now, some women have been working on the same day before and after their confinement,

proving that protracted and painful confinement is as abnormal as other protracted and painful excretions.

Next to human life, though not equal to it, man values the means by which he lives. The God of Nature always teaches all mankind by rewards and corrections to make themselves intelligent and good, to knit themselves into one happy republican family and co-operative society, to be their own Special Providence. This He does by correcting human indolence and selfishness which isolate individuals, nations and races, not only with loss of life, but also by loss of property on the largest scale. A hurricane, a flight of locusts, an inundation, a destructive chemical change in an edible root, the waves of the sea, everything in short that destroys human life and property teaches men to be provident by the acquisition of intelligence and to be cosmopolitan by the acquisition of goodness. As the Heathens, Sceptics and Atheists even persevere in their idolatry, ignorance and selfishness, in spite of being corrected with Noyades more fatal than those of Carrier, with explosions of fire-damp as destructive as human artillery, with plagues and cholera far surpassing the poison cups of the Borgias, with the superstitions of the cross and crescent more murderous than the selfishness of monarchs like Napoleon, they would certainly never be converted into Humanitarians, if the God of Nature were not to correct but to ignore, or reward the credulity of Heathens, the folly of Sceptics, the mental idleness of Atheists and the intense stupidity and selfishness of the large majority of mankind.

The divine government of Nature (rightly understood) offers a perfect model to man for imitation, though unwise people may mistake order for disorder. A pestilence and despotism, a hurricane and revolution may appear to unwise men like J. S. Mill anarchical and unjust, but not to Humanitarian philosophers, who know that the ruin and the death caused by the former are the orderly and just correction for human ignorance and selfishness, as also that the clearance of the natural and political atmosphere caused by the latter is the orderly and just blessing for human intelligence and goodness.

It is *to* the point, and not all *beside* it, whether sentient beings suffer physical and mental pain, experience mental and physical pleasures, justly or unjustly ; whether for wise and good, or for foolish and evil ends ; because this must decide not only the attributes of the Being who governs nature, but also whether or not man ought to imitate the divine government of nature. Humanitarian philosophers in opposition to men like J. S. Mill, teach mankind to imitate the divine government of nature, in every department of human life, as it is no mere supposition but the eternal truth, that according to all appearances, both the happiness and the misery of sentient beings promote good ends and are infinitely wise, just and merciful. Sceptics and Atheists like J. S. Mill and his father have not even the instinct to believe what Humanitarians have the intelligence to know, namely, that not a single good end can be promoted by man unless he takes the divine government of nature as a model and criterion, and despises

the numerous Will o' Wisp's invented by the piously deceitful or erring imagination of stupid or selfish Pagans, Sceptics, and Atheists.

In the preceding pages it has been shewn—

That the God of Nature neither kills nor murders in the true sense of the two words, but rewards or corrects sentient beings both with short and long lives.

That the rewards and corrections, according to natural laws, prove as meritorious; the least painful extermination of dangerous animals; the least painful killing of harmless animals for food, clothing and other useful purposes; the least painful execution of murderers and tyrants when their lives endanger those of other human beings; the interference with inanimate nature for the benefit of mankind and their animal dependants; but as sinful, vicious, or criminal; the murder of the least of sentient beings; the infliction of unnecessary physical and mental pain; and the non-interference with inanimate nature.

- That the God of Nature never tortures in the true sense of the word, but rewards human intelligence and goodness with mental and physical pleasure, corrects human ignorance and selfishness with mental and physical pain.

That His rewards and corrections, according to natural laws, therefore, teach as meritorious the acquisition of wisdom and goodness, but as sinful or criminal the acquisition of stupidity and wickedness.

That the God of Nature never ruins and devastates in the true sense of the two words, but that the loss or

damage of property is the correction for human ignorance and selfishness and is as beneficent as the rewards of health and wealth.

Man ought to learn from the divine government of nature what the God of Nature teaches human beings to do or to avoid. Human law-makers especially ought to imitate the divine government of nature, recommend and reward the acquisition of intelligence and goodness, dissuade and correct the acquisition of stupidity and selfishness with similar wisdom, justice and mercy. If it is a sufficient reason for doing one thing, because the God of Nature does it, why not another thing? If not all things, why anything? The divine government of the world being full of the things, which when imitated by wise and good men are justly deemed the greatest blessings, it can only be religious or moral in human beings to guide their actions by the analogy of the divine government of nature. This proposition remains true, whatever apparent quality of producing evil may appear to reside in those facts of the divine government of nature, which to the perception of unwise men, like J. S. Mill, are most noxious, but which Humanitarian philosophers consider it their greatest duty to produce artificially.

But, in reality, no one consistently believes that the divine government of nature causes mental and physical pain to sentient beings, or terminates their lives prematurely, for evil purposes. The phrases which attribute imperfections to the divine government of nature, can be considered only as the suggestions of

sceptical and atheistical feelings, produced by ignorance and selfishness, not intended to stand the test of a sober examination. No one, either religious or irreligious, believes that the corrective agencies of the God of Nature, considered, either singly, or as a whole, promote evil purposes. For, the hurtful agencies of nature incite sentient beings, not only to rise up and struggle against them, but besides mental and physical industry, they promote knowledge by correcting ignorance, and goodness, by correcting wickedness.

If human beings believed that hurtful agencies were not appointed by a benevolent Universal Providence, as the means of accomplishing the wise and beneficent purposes before mentioned, then everything done by mankind which tends to exchange correcting for rewarding agencies, from draining a pestilential marsh down to the cure or prevention of tooth-ache, or putting up an umbrella, would be considered impious, which assuredly nobody does account them. On the contrary, the improvements on which the civilised or more intelligent and virtuous part of mankind congratulate themselves, consist in having acquired the meritorious power of warding off from themselves the natural calamities indispensable for the civilisation of the ignorant and selfish part of mankind.

Wiser and better men than J. S. Mill, esteem, therefore, natural calamities as beneficent medicines sent by the infinitely wise physician, for the cure of the sick, and if healthy Humanitarians do not take medicines sent for the sick Pagans, Sceptics and Atheists, they

will, nevertheless, regard the Physician as wise and benevolent, and His medicines, however disagreeable to ignorant or wicked patients, as a blessing. Inasmuch, therefore, as each generation greatly surpasses its predecessors in augmenting the number of wise and good men; the number of those who have to take medicines will greatly decrease, and when all mankind shall be composed of Humanitarian philosophers, the wisest of physicians will not send a single disagreeable medicine, but will cure the slight deviations from the path of health to which fallible men will always be liable, with dietary variation or abstinence. Those however, who acted as if they supposed, that because the healthy do not take poisonous antidotes or submit to amputations, the wise physician, who prescribes the former for his patients and performs the latter on them, to be a murderer, and his medicines and amputations to be pernicious, would be more likely to be pitied (although not confined to a lunatic asylum) as unwise Sceptics or Atheists than revered as philosophers, even by the Sceptics and Atheists who thoughtlessly quote J. S. Mill's essays on "Nature," and "Utility of Religion."

It is undoubtedly a very common fact, that good comes, not out of evil, but of the infinitely just, wise and merciful corrections, the beneficent medicines and amputations attendant upon ignorance and wickedness. And whenever philosophers perceive and make known the undeniable fact, that the corrections by mental and physical pain, and by natural calamities, produce beneficent results, the stupid and selfish patients, called



Pagans, Sceptics and Atheists, rebel against this truth, because self-conceit makes them believe that they suffer innocently, and that either the material world is imperfect, or that the God of Nature is deficient either in power or benevolence.

Human crimes are as much corrections as natural calamities, and the divine government would indeed be imperfect if human crimes would not teach society its duty towards every individual and mankind, and individuals their duty towards society and the human race. The great fires of London and Chicago, whether arising from ignorance or crime, were, in any case, beneficent corrections, the beneficent results being, not merely the salutary effects on the healthiness of these two cities, but, however small, the acquisition of intelligence and goodness. These two fires still teach Pagans, Sceptics and Atheists to make wider streets, to build brick or stone houses with thick walls, and above all, to exterminate stupidity and crime by a Humanitarian, and not by a superstitious or an atheistical, education, by universal co-operation, and by republican government. The deaths of those whom tyrants and persecutors have made martyrs in any noble cause, have been a correction to the people who perpetrated or permitted the crime. Were the people of London, Paris, or New York to allow a few incendiaries to burn their cities, without even attempting to arrest the criminals and to extinguish the fire, they would not be so great criminal fools as those who permit a few tyrants and persecutors to shorten the life of any great and good man.

Had Jesus been appreciated and died of old age, his contemporaries and posterity would have been benefitted by his improving, self-sacrificing and long life, but his short life, in which he was either neglected or persecuted, and especially his premature death by crucifixion, is still a curse to mankind, for there is not a nation in Europe or America where the teachers of the Jesus idolatry do not prevent the acquisition of wisdom and goodness. Christian Paganism and Monarchy; Romish Popery and Protestant Prelacy, are the greatest proofs that the murder of Jesus did not do a service, but the greatest injury to the ancient and modern Scribes, Pharisees and Sadducees. The benefits to be derived from the death of martyrs like Jesus are the same as those of other crimes. They are the incentives to the individual and to the society of which he is a member, to regard the whole human race as similar to the human body. Injury to the smallest part (individual) of a member (society) injures not only the part and the member, but the whole body (mankind). The health of the smallest part (individuals) can be maintained only by the health of every member (society) and of the whole body (mankind). Let every man, therefore do his duty to the human race, and mankind do its duty towards every individual, and then the Religion of God will reign alone in the human soul, after having exterminated ignorance and wickedness, the parents of Paganism, Scepticism and Atheism.

The benefits which ultimately result from crimes do no more diminish the criminality, than the beneficent

results of medicines and amputations diminish their noxiousness and painful loss, but as disgust and pain, so fear of detection and remorse operate against ignorance and wickedness and in favour of wisdom and benevolence. Good therefore always comes out, not of evil, but of the corrections for ignorance and wickedness, but the assertion that evil comes out of good, or the rewards, is absolutely false.

Humanitarians agree with J. S. Mill that "every event, public or private, which, regretted on its occurrence was declared providential, at a later period, on account of some unforeseen good consequence, might be matched by some other event, deemed fortunate at the time, but which proved calamitous or fatal to those whom it appeared to benefit." These facts, however, prove the impossibility of making the opinions of erring Heathens, Sceptics and Atheists the criterion of good and evil, wisdom and folly, right and wrong, vice and virtue. The imperfect nature of human foresight, the vanity of human expectations, the contradictory beliefs held on the most important questions, all these facts prove, that the opinions of men like Moses, Buddha, Socrates, Jesus, Mahomet, Bruno, Spinoza, Voltaire, Paine, and even of Humanitarian philosophers, if they have not been derived from the divine government of nature, are, like castles in the air, derived from the human imagination. The Religion of God, however, is authority itself, for it is always verifiable everywhere; it is eternal, invariable, infallible and omnipresent, having its source in the eternally unchangeable and omnipresent God of Nature.

The simple fact is, human interests are so wisely complicated, and the effect of any incident whatsoever is so beneficently multitudinous, that, as it is sure to touch all mankind, its influence on them is in all cases for their ultimate salvation, whether the influence be a correction (painful) or a reward (pleasurable). Every personal misfortune has as much a benevolent tendency as every personal good fortune, though both wisely give either the receiver or some other person something to regret. The favourable tendency of overwhelming misfortunes may appear entirely overshadowed and made insignificant to short-sighted and prejudiced critics like J. S. Mill, but not to Humanitarian philosophers.

The following quotation from the Essay on "Nature," by J. S. Mill, will be another specimen to shew that Sceptics very often mistake wisdom for folly, justice for injustice, benevolence for malice, blessings for curses, and vice versâ.

"It is one of Nature's general rules, and part of her habitual injustice that 'to him that hath shall be given, but from him that hath not shall be taken that which he hath.' The ordinary and predominant tendency of good is towards more good. Health, strength, wealth, knowledge, virtue, are not only good in themselves, but facilitate and promote the acquisition of good, both of the same and of other kinds. The person who can learn easily is he who already knows much."

Humanitarian philosophers reply, that it is infinitely wise, just and merciful, and not unjust that to him (the industrious) that hath (the rewards of his past industry)

shall be given (the earnings of future labour) but from him (the idler) that hath not, (has earned nothing) shall be taken even that which hath (the idler consumes what he has).

Sceptics like J. S. Mill may unwisely wish to encourage vice and discourage virtue, by correcting industry and rewarding idleness, but Humanitarian philosophers must hate Scepticism and Atheism which pander to ignorance and wickedness and even perverted the reason of the author of the essay on "Liberty." It is infinitely wise, just and merciful, and not unjust, that the universal tendency of good is towards more good. That health, wealth, strength, knowledge, virtue, are not only good in themselves but facilitate and promote the acquisition of good, both of the same and of other kinds. That the person who already knows much is wisely and justly rewarded for his past mental industry, by learning easily in the future. That the strong are wisely and justly rewarded for the proper treatment of their bodies in the past, with the power and desire to do everything which conduces to health. It is also infinitely wise, just and merciful that the industrious or the intelligent are rewarded by the God of Nature with wealth, and the idlers or the stupid corrected by Him with poverty. That health, strength, knowledge, are means of acquiring property, and that at least some property is an indispensable means of life itself.

Again, the general tendency of ignorance and wickedness towards further ignorance and wickedness is

not only a wise and just, but a benevolent tendency. For, if the general tendency of ignorance and wickedness were towards wisdom and goodness, and the general tendency of wisdom and goodness were towards ignorance and wickedness (as the ignorant and wicked would like), then, indeed, folly would be wisdom, and vice, virtue. Then indeed, either an omnipotent fool or an omnipotent devil would govern nature according to the desire of Sceptics and Atheists as unwise as J. S. Mill.

As bodily illness, produced by ignorance and wickedness, renders the body more susceptible of disease, produces incapability of exertion, sometimes debility of mind, and often the loss of the means of subsistence, let Sceptics praise the divine government, and teach mankind to prevent bodily illness by the acquisition of intelligence and goodness.

As also severe pain, either bodily or mental, is produced by ignorance and wickedness and tends to increase the susceptibility to pain for ever after, let Sceptics praise the divine government, and teach mankind to prevent mental or bodily pain by the acquisition of wisdom and goodness.

As poverty is caused by ignorance and wickedness, and is the parent of a thousand mental and moral diseases, let Sceptics praise the divine government and teach mankind to prevent poverty by the acquisition of wisdom and goodness.

This is the Utilitarianism and Secularism of the Humanitarian philosophy, derived from the infallible criterion, but Scepticism like that of J. S. Mill is

dangerous and not utilitarian. Atheism or Materialism, however, is one of the greatest obstacles to the secular happiness of mankind, in spite of the poetical rhapsodies of the few prejudiced persons of whom the author's personal friend and benefactor is the chief, but whom from gratitude, he will try to convert from a gentleman who ought not to call himself an Atheist but a Free-thinker into the greatest Humanitarian Apostle of England, America, and Australia. Neither Atheism nor Scepticism, but the Religion of God, neither Materialism nor Spiritualism, but Humanitarian "self knowledge" (impossible without the Humanitarian discovery of the pre-existence, true nature, and future state of the human soul) promotes both the present and future happiness of every human being.

The Humanitarian philosophy teaches :—That habitual cowardice and slavery justly lower the whole tone of the coward's and slave's character. Let man, therefore, prefer death, to allowing himself to be injured or oppressed. That one bad action leads to another, both in the agent himself for its commission, in the bystanders for its permission, and in the sufferer for submission to it. Let, therefore, no man commit, permit, or submit to, a bad act if he can prevent it. That as all bad qualities are justly strengthened by habit, and all vices and follies wisely tend to spread, let every man be a Cosmopolitan, strengthen his good qualities by habit, and assist all mankind to exterminate vices and follies.

That intellectual defects generate moral, and moral intellectual, and every intellectual or moral defect

generates others and so on, without end, is not only a wise but also a benevolent correction which no Humanitarian philosopher, if omnipotent, would change. But sceptical J. S. Mill, if omnipotent, either would make intellectual defects generate moral merits, and moral merits intellectual defects, and every intellectual or moral defect generate corresponding merits, and so on without end, or he would foolishly amuse himself with making automata, but would not wisely teach, reward and correct sentient beings, capable of merit and demerit, happiness and misery.

That much applauded class of authors, the former writers on Natural Theology, have only lost their way because they were but dim lights incapable of illuminating the darkness created by Paganism, Scepticism, and Atheism. But even Atheist Makers, like Bishop Butler, who perverted natural religion in order to employ it in defence of Pagan Mythology, have not so entirely lost their way as the author of the essay on "Nature." If it be even true, as J. S. Mill states "that natural theologians have exhausted the resources of sophistry to make it appear that all the suffering in the world exists to prevent greater, that misery exists for fear there should be misery," the Humanitarian author ventures to think, that Sceptics, like J. S. Mill, have completely exhausted the resources of sophistry to make it appear that human beings suffer innocently and that some other part of Nature, or the God of Nature, is either maleficent or powerless for good.

Natural religion teaches:—That the eternal earth



exists, and proves the perfection of the God of Nature only, because it is the eternal abode of sentient beings. That eternal souls exist and prove the perfection of the God of Nature only, because they become sentient beings temporarily, by means of material organizations. That sentient beings exist and prove the perfection of the God of Nature, only, because they have consciousness, volition, power and liberty, and are, therefore, responsible beings, capable of feeling pleasure and pain, the rewards and corrections of using and abusing their liberty.

J. S. Mill, the meritorious author of the essay on "Liberty" reproaches the God of Nature for the liberty to do right or wrong, granted to sentient being, and especially to the human race, and for His infinitely wise, just and merciful rewards and corrections. This unwise Sceptic is also dissatisfied with life and death, with the existing divine government by invariable laws, and with the invented government by variable laws (special providence by miracles). The Religion of God, however, will gradually exterminate Scepticism, but the last person who will find fault with the divine government will surely be a Sceptic.

Suffering and Misery exist in the world to correct the ignorance and wickedness of sentient beings; pleasure and happiness exist in the world to reward the intelligence and goodness of sentient beings, and for no other purposes. Men like J. S. Mill shew great want of intelligence when they believe that the Omnipotent God of Nature can prevent sentient beings from

committing errors and crimes unless He first changes His attributes of immutability, wisdom, justice and benevolence, and then, either transforms sentient beings into automata, or prevents the incarnation of souls, and therefore the existence of sentient beings.

When the author frequented the now defunct debating society in Pentonville Road, London, about eight years ago, a Christian defined Omnipotence to be "the putting of the Universe into a nut-shell." Yet, absurd as this Pagan definition of Omnipotence is, the idea of the latter entertained by many Sceptics and Atheists is not less absurd. Stupidity and Mediocrity ignore the fact that even Omnipotence cannot make three times one more or fewer than three, although aided by all the teachers of the Athanasian creed. That even Omnipotence cannot alter past events or prevent contradictions from being contradictory, although priestcraft makes the large majority of mankind believe in these and similar impossibilities. The true definition of the attribute Omnipotence is "*the possession of power or force to execute (without the possibility of failure) the will of the Omnipotent.*" The God of Nature is this Omnipotent Being, who has the power to execute His Will, but Heathens and Sceptics forget that the Omnipotent God of Nature is also eternally unchangeable and infinitely wise, just and merciful, and that, therefore, His Will is in accordance with these attributes. The government of nature is consequently executed by His Omnipotence or irresistible power, according to His eternally unchangeable and infinitely

wise, just and merciful Will, and the knowledge of this truth proves every begging prayer, and belief in, or a wish for miracles, to be both unwise and disrespectful. Self-examination and the intelligent study of individuals and nations addicted to begging prayers and belief in miracles will convince every thinker that the God of Nature corrects both with inherent stupidity and unfavorable circumstances the folly and blasphemy of begging prayers, the belief in miracles, and even the Sceptical wish for a divine Special Providence. The God of Nature, however, rewards both with inherent intelligence and external favourable circumstances, the wisdom and godliness of those who do not make unwise blasphemers of themselves by begging prayers, but gratefully work, deny the possibility of miracles, and learn from the divine government of nature to be their own special providence, also that of their fellow-men and animals, both useful and harmless. A nation of Humanitarians will soon make poverty impossible, even in the least fertile country, but a nation composed entirely of kneeling and prostrate beggars and miracle believers, and of Sceptical conceited grumblers at the universal providence, would be the poorest and most miserable nation, even if inhabiting the most fertile country.

Not an imaginary creator but the eternal God of Nature is the Organiser of eternal matter and Rewarder or Corrector of eternal beings (souls) according to His invariable nature, qualities or attributes, and can do all that He wills. But the God of Nature wills sentient

beings to be sentient beings and not automata, as the will of an omnipotent J. S. Mill would make them. The disadvantage of having had a father like James Mill accounts for the unreasonable statement, that "if the maker of the world can all that he wills, he wills misery, and there is no escape from the conclusion."

Humanitarian philosophers, however, venture to think that there is no escape from the conclusion that Sceptics and Atheists who make similar statements are bad reasoners. For, if an omnipotent being wills misery, happiness would be unknown and misery would reign exclusively, and if an omnipotent being wills happiness, misery would be unknown and happiness would reign exclusively. But as neither misery nor happiness reigns exclusively, and each sentient being is more or less miserable or happy than another sentient being, the Omnipotent wills, therefore, neither the misery nor the happiness of sentient beings. When Sceptics and Atheists have converted themselves into reasonable and virtuous persons, then these new Humanitarians will know that the omnipotent God of Nature *wills* to govern nature according to His invariable and infinitely wise, just and merciful Natural Laws. He wills, therefore, sentient beings to be sentient beings, the acquisition of intelligence and goodness to be rewarded, that of ignorance and wickedness to be corrected, and mankind to make themselves happy or miserable according to their merits or demerits.

The most consistent of those who have deemed themselves qualified to "vindicate the ways of God to

man " does not harden but soften his heart, by regarding the bitterness of misery, like that of proper medicines and amputations, as infinitely wise, just and merciful, both for the correction and the cure of the ignorant or wicked patient.

The order of nature is constructed with as much regard to the requisites of justice as of benevolence. For, both justice and benevolence are the universal law of the God of Nature, although J. S. Mill who knew neither himself nor others, who believed himself something during life, and nothing before or after it, cannot be expected to have even the slightest idea of the divine government of nature. Humanitarian philosophers, however, know sufficient to maintain against all the ignorant and the wicked, the unpalatable truth, that whatever amount of misery and happiness human beings experience, each person's share of them is exactly proportioned to that person's good or evil thoughts, desires and actions during past and present lives; that no human being has a worse lot than another without worse deserts; that favouritism has no part in the divine government of mankind, but every human life is like the playing out of the most perfect drama, constructed like the most perfect moral tale, although most human lives have been a mixture of comedy, farce and tragedy.

No one, except the mentally blind, short-sighted, or perverted Heathens, Sceptics and Atheists, can be so stupid as to deny that the world we live in is governed with perfect wisdom, justice and benevolence.

Humanitarian philosophers, however, go farther than Sceptics, like J. S. Mill, and maintain, that if any form of Paganism (especially those called Christian and Mahometan), or of Atheism be true, the world would be irrefutably ruled by folly, injustice and malevolence. For neither a future eternal life, nor future temporary lives, nor extermination, can justify the inherent inequality of desires and talents with which children are born, or the external inequality of circumstances with which the human soul is surrounded, from the organisation till the disorganisation of its body. Nothing but the knowledge possessed by Humanitarian philosophers can make reasonable beings appreciate the perfect wisdom, justice and benevolence of the divine government of Nature. For only self-knowledge (the knowledge of the true nature of the human soul, its pre-existence and its future state as man upon earth) proves the inherent and external inequality to be the inevitable results of the impartiality of the divine government. As to the Materialists and Sceptics, they are as disqualified from judging whether Nature is governed with folly or wisdom, injustice or justice, malevolence or benevolence, as the blind are disqualified from judging of the difference between light and darkness, the moon and a cloud, the aurora and a rainbow.

When Sceptics and Atheists are converted into Humanitarian philosophers, they will know; that the order of things in this life is an example of justice; that the God of Nature takes exact accounts of pleasure and

pain, to make them the rewards or corrections of the good and wicked ; that virtue is itself the greatest good, and vice the greatest evil ; and that a virtuous or vicious disposition, and circumstances, whether for happiness or misery, are dispensed to all, according to what they have done in the past to deserve them. Not a child is born whose soul has not acquired its disposition whether for good or for evil, by its own thoughts, desires and acts during former human life. The external circumstances, as the body, the parents and society, which, at present, surround the eternal human soul, are neither the results of chance nor of arbitrary will, but the infinitely wise, just and merciful harvest of the seed sown during former human life.

Injustice would indeed reign in the world, if the ignorant and wicked of the past, present and the future, were not to be born with a stupid or vicious disposition, and grow up deformed both in soul and body by the retribution, and not fatality of their birth. The latter, whether through the fault of parents, of society, or of circumstances (not yet controlled by mankind), are all the results of the soul's own omission, permission and commission during former life. For the present life is the harvest of the past life, and the future life will be the harvest of the present life.

Thus, a former English king and queen, as well as their contemporary aristocrats, squires, ladies and prelates, are probably to be found always amongst English paupers, prostitutes, or criminals. Some of the former greatest criminals and prostitutes, however, are born of

royal or aristocratic parents, both for their own correction, and for teaching kings and their flunkies, the folly and crime of hereditary institutions. The God of Nature sometimes, also sends comparatively intelligent and good human souls, to be clothed with human bodies by royal or aristocratic parents, only in order that these souls may acquire the additional merit of renouncing their misery-producing privileges, and of educating the deserving people for the impending divine republic. The wisest and best human souls will in future always be born of Humanitarian parents who work and teach their children to work, not only for themselves, but also for those of inferior wisdom and goodness.

Intelligence, justice and mercy, therefore, rule in the world, and not even on the most distorted and contracted theory of evil which ever was formed by atheistical and sceptical fanaticism, can the divine government of Nature be made to resemble the work of a being, either maleficent or powerless for good. The only admissible, because the only true, moral theory of the eternal world is that sentient beings very often voluntarily prefer idleness to activity, vice to virtue, thereby creating evil in themselves and in external nature. If the acquired good qualities in man cannot at once and altogether subdue the acquired evil qualities, although placed in a world in which intelligence and goodness are rewarded, but ignorance and wickedness corrected,—What would become of human beings if placed in a world free from the necessity of an incessant struggle with the



beneficent powers, which, both through the infliction of mental and physical pain, and through the rewards of mental and physical pleasure give to sentient beings, such as those that constitute mankind, the greatest assistance possible even to the omnipotent, but also infinitely wise, just and merciful Will of the God of Nature?

Even mentally shortsighted Sceptics, like J. S. Mill, are forced to admit, that, "although the God of Nature had not the power to place mankind in a world free from the necessity of an incessant struggle with the maleficent powers, or to make them always victorious in that struggle; he could and did make them capable of carrying on the fight with vigour and with progressively increasing success." The intelligent will know that J. S. Mill's mistakes arise from the ignorance of the past and future existence of his human soul, of the Omnipotent Will being infinitely wise, just and merciful, of the difference between sentient beings and automata (organisations without volition, and moved by the will of a being or beings), and of a wise and benevolent father, correcting by mental and physical pain his beloved children, when they abuse their liberty.

The Devils of all the Heathens have been invented by men like J. S. Mill, for ignorance and selfishness prevents men from knowing that sentient beings are the creators of good and evil in themselves and in external nature; and that the God of Nature is both the author of inherent and external rewards and corrections. Sentient beings, like men and women, have,

therefore, the power and liberty to make angels or devils of themselves, and a heaven, purgatory, or hell of their residence; but the devils, angels, purgatories, or hells of all the Heathens, are the inventions of ignorant, piously deceitful, or deluded men.

The Earth is perfectly suited for the eternal abode of mankind, since, during every human life, man has the power and liberty of decreasing or increasing his acquired evil or good qualities, his created favourable or unfavourable circumstances. The very desire not to be corrected by misery, but to be rewarded by happiness, is the greatest help to man in his struggle for the extermination of his evil qualities and of his unfavourable circumstances. Men are therefore not only capable of carrying on the fight with vigour and with progressively increasing success, but of ultimately gaining a complete victory and an everlasting peace, making every succeeding day (life) happier than the preceding one.

This is the only true explanation of the Order of Nature; this also, is neither contradictory to itself, nor to the facts for which it accounts. According to it, man's sole duty consists in simply taking care of his own interests, by taking care of the interests of all mankind, and of useful or harmless animals. The fulfilment of this duty is the true worship and glorification of the God of Nature, the religion indispensable for the happiness of every man and woman.

The Omnipotent God of Nature, Who alone is the Being of perfect beneficence, does not want any auxiliary against the imaginary Devil of J. S. Mill, but

stupid and selfish Sceptics, Atheists and Heathens, want the knowledge of the Religion of God, as the most effectual and indispensable auxiliary for the extermination of their own acquired stupidity and selfishness, and of the unfavourable circumstances and consequent human misery created by human folly and wickedness. This alone is the knowledge Humanitarian philosophers know to be adapted for nerving man to exertion in improving himself, other sentient beings and the material world, but the vague Sceptical idea of an Author of Good, who, with His auxiliary, the human race, is supposed to be conquered by a more powerful Author of Evil, is, perhaps, the most false and pernicious idea ever entertained by a human being, since this Sceptical and Pagan idea is certainly worse than Atheism.

That the God of Nature is both the Rewarder and Corrector of sentient beings, and every man or woman is his or her own Author of Good or Evil, are the beneficent doctrines of the Religion of God, and the author of this essay does not merely venture to assert, but asserts positively, that the Humanitarian knowledge as regards good and evil, has really been, though often unconsciously, the faith of all who have drawn strength and support of any worthy kind, from implicit trust in a superintending universal Providence. There are, however, no subjects on which men's practical belief is more uncorrectly indicated by the words they use to express them, than the terms Judaism, Mahomedanism, Brahminism and Christianity.

Many Heathens, whether Unitarian or Trinitarian, have derived a false confidence, injurious to themselves and others, from imagining themselves to be the favourites of an omnipotent, but capricious being or beings. But those Rationalists, who have been strengthened both in intelligence and goodness by implicitly relying on the eternal impartiality, and infinitely wise beneficence of the God of Nature, have, the author is satisfied, always believed the Governor of the world to be omnipotent in the strict and proper sense of the term. They have believed what Humanitarian philosophers know; namely, that Sceptics who always "saved the goodness of the God of Nature at the expense of his power," wanted both intelligence and knowledge. They have always believed what Humanitarian philosophers know; namely, that an infinitely wise, just and merciful Being of irresistible power, does not will to work miracles; and, therefore, does not will to remove arbitrarily, or from favouritism, a single thorn from an individual path; does not will to cause harm unjustly to some one, in order to benefit another without his desert; does not will either the misery or the bliss of human beings unless they deserve it. But that He does will sentient beings to be sentient beings and not automata; does will mankind (the highest species of sentient beings in the whole universe) to have the power and the liberty to make themselves happy or wretched on the earth (the best portion of the infinite world); does will to leave human individuals perfect masters of their own destiny; does will

to encourage mankind by rewards, to make themselves progressively happy by the continual acquisition of intelligence and the practice of goodness; does will to dissuade them by corrections, from the path of stupidity and selfishness.

J. S. Mill, like a foolish and disobedient boy, does not like the corrections of a wise and loving father, but would like the God of Nature to be an omnipotent fond and foolish mother. Happily for sentient beings, the divine government of Nature is not like the government by erring and sinning men a system of adjustments and compromises, but perfect or incapable of improvement. Human government, however, will only resemble the divine government, when Humanitarian philosophers are the law-makers for Humanitarian republicans and co-operators; but so long as the large majority of mankind remain Pagans or Atheists, folly and selfishness will rule the slaves and anarchists by ambitious priests and politicians.

For, every natural law, whether physical or mental, is eternal and universal; hence, never and nowhere, will pagan or atheistic selfish fools, love and revere their greatest friends. Let the wisest human benefactor of mankind go to the most believing Atheists or Trinitarian Christians, and try to convert them into intelligent, virtuous, and consequently happy Humanitarians, and they will hate, but not love him. But let the greatest Christian paganiser and Atheist maker confirm the believers in their folly and conceit, and the Roman Catholics and Atheists respectively will love and revere their greatest enemies.

The divine government of nature is the infallible Humanitarian Criterion, by which alone intelligent and virtuous men can distinguish leaders from misleaders, friends from enemies, religion from superstition, love from ambition, science from speculations, philosophy from imaginations, wisdom from folly, virtue from vice. If Nature appears to Sceptics, like J. S. Mill, imperfect; the apparent imperfections depend upon, and vary with the voluntary progress or retrogression of intelligence and goodness in human beings. The existence of human misery, therefore, disproves neither the omnipotence nor the benevolence of the God of Nature; and does not even disprove the power of human beings to exterminate human misery; but it does prove the omnipotence and the benevolence of the God of Nature for eternally willing the correction of errors and sins, and the liberty and power of human beings, who, during life, can make themselves either happy or miserable.

Humanitarian philosophers from their own observation, and the study of historical men, are sure, for example, that all human beings are born where they are born, according to their own merit or demerit. Even the least intelligent of Sceptics must admit, that if the ancestors of the great majority of the present Patagonians, Negroes, Asiatics, Europeans, and of other brutal and degraded men had used their liberty and power in the acquisition of intelligence and goodness during the last million of years, the least intelligent and good person would, at present, be superior to the

wisest and best men now living. So long as the Heathens, Sceptics and Atheists spend their day (life) in folly and vice, and fall asleep (die), either as ragged beggars in fever dens, or as robbers in caves; men, like J. S. Mill, must not expect them to wake up (be born) as well-dressed, wise and good men in a palace. Those who desire posterity to be born with good desires and great talents, with well organised bodies of intelligent and of virtuous parents, and in a truly civilized society, must use their present lives both to exterminate all the existing systems of Paganism, Scepticism and Atheism, and to convert themselves and all other human beings into progressive Humanitarians. Those who have not sufficient intelligence to acquire knowledge, ought to have the only reasonable belief, that perfect goodness limited and thwarted in no direction, either by passive matter, or active sentient beings, rewards and corrects every human soul according to its merits or demerits. For, even the doubt that the same perfectly wise and good Being, having absolute power over animate or inanimate nature, does not govern the world with perfect wisdom, justice and benevolence, as proved, especially by the existing misery and happiness of human beings, can only be entertained by Sceptics, who have not the simplest notions of moral good and evil.

Humanitarian philosophers admit that, whatever kind of religious phrases a person may use, all must believe that a Being of perfect wisdom and goodness, intends sentient beings to imitate their superiors, and not their

inferiors. Men, ought, therefore, not to imitate but to amend the lower parts of nature; but ought to imitate the God of Nature as exhibited in the divine government of the world. But though unable to disbelieve that the whole of Nature proves the perfect wisdom and benevolence of the God of Nature, it has not been settled, before the author's discovery of the Religion of God, by any accredited doctrine, what particular part of Nature shall be reputed to be designed for man's moral instruction and guidance, and, accordingly, each person's individual predilections or momentary convenience, have decided to what parts of the divine government, the practical conclusions that he was desirous of establishing, should be recommended to approval as being analogous. The Religion of God, however, settles this disputed point, by authoritatively teaching that, although the whole world is the manifestation of the infinite wisdom, justice and benevolence of the God of Nature, yet all human beings, whether life-producing or not, are that part of nature; and the rewards and corrections of sentient human beings, that part of the divine government of nature, intended by the God of Nature, for the intellectual and moral instruction and guidance of man. The greatest duty of Humanitarian philosophers is, therefore, the discovery and practice of the innumerable principles, each of which contributes to the eternally progressive happiness of every human being, and of useful or harmless animals.

For, these principles are, the Religion of God; or the accredited doctrines which the God of Nature has



designed for the intellectual and moral instruction and guidance of human beings. This is proved by His rewards for the knowledge and practice of these doctrines, and by His corrections for ignorance of the Religion of God, and human disobedience to its divine precepts. The invariable rewards by the God of Nature for certain thoughts, desires and actions, are His expression of approval; but the invariable correction of certain other thoughts, desires and actions, are His expression of disapproval. The divine approval by rewards, and disapproval by corrections, are, therefore, the intellectual and moral instruction and guidance of man, or the infallible Humanitarian criterion, by which sentient human beings may know what they ought, and what they ought not to do.

The active impulses of human and other animated beings, however, are not divine, but human in man; and differently animal, in the various species of animals. All sentient beings derive their power and liberty from the God of Nature; but qualities like human impulses, are the results of practice during preceding human lives; and may be increased or diminished, changed or exterminated, during the present life. All human beings have power and liberty; but all men have not been born with equal impulses, since some children possess more evil than good, others have more good than evil impulses. Man cannot too often remember that his inherent, foolish and wicked, as well as his wise and good impulses, are not super-human or extra-human, but the natural results of corresponding

practice during preceding human lives; and that nothing but the practice of good thoughts, desires and actions during present and future conscious existence, can change a foolish and wicked human nature into a wise and good one. The God of Nature, therefore, gives perfect liberty to sentient human beings, to create within themselves both good and evil qualities, and to change their surroundings, either for their happiness or misery; but the impulses of men and animals are not divine, but human and animal.

Not the God of Nature, but men, consequently, are responsible as much for their impulses as for the considerate part of human conduct, since a frequent repetition of considerate conduct creates an impulse. That "habit is second nature," is true, only because the nature with which children are born, is "habit" acquired during preceding human life or lives. To exalt human instinct at the expense of reason is, therefore, absurd; for, if the human instinct be intelligent, it cannot contradict reason, or be contradicted by reason, seeing that instinctive intelligence is the result of correct reasoning during the past; but if human instinct be foolish, it must contradict reason, and be contradicted by reason, seeing that instinctive credulity or folly, is the result of mental laziness and incorrect reasoning during the past. Instinctive intelligence, is as much the result of correct reasoning, as fluent reading is the result of learning the alphabet and spelling. An intellectual genius is, therefore, as much superior to an erring reasoner, as a fluent correct

reader is to a stammering and incorrect speller; but when there is a dispute, whether an instinct be wise or foolish, an impulse good or evil, then reason must analyse the instinct or impulse, and find whether it has been created by mental activity or laziness, by correct or incorrect reasoning, by goodness or wickedness, just as a reader would distinguish between two disputed words, both by spelling and context. Human beings ought therefore to examine their natures, instincts or impulses, in order to exterminate the foolish, credulous and evil ones, by strengthening and increasing their intelligent and good instincts. Then, not only when there is no time for reflection, but in all known matters, man can act promptly, according to the impulses acquired by reasoning. As most men scarcely know the alphabet, it is absurd to ask them to read fluently. Hence, Humanitarian philosophers ask even the best Heathens, Atheists and Sceptics, to visit Humanitarian Schools, in order to learn correct spelling, since reason must govern the instincts, if they be not the quintessence of reasoning.

I shall not here enter farther into the easy psychological question, what are, or are not instincts, but I entirely agree with J. S. Mill, that, "Allowing everything to be an instinct, which anybody has ever asserted to be one; it remains true, that nearly every respectable attribute of humanity is the result, not of instinct, but of a victory over instinct; and that there is hardly anything valuable in the natural man except capacities, a whole world of possibilities, all of them

dependent upon eminently artificial discipline, for being realised." The valuable capacities are divine, but the pernicious instincts are human, and most men have foolish and evil instincts, because most men have lived and died as selfish fools. There have been, are, and will be, however, wise and good instincts in some human beings which are the light and warmth of the dark and cold atmosphere, created by Heathenism, Atheism and Scepticism. Even at present there are human beings whose instincts or impulses, created by wise and good lives (although they will be exceeded by every human soul during the eternal future), are so great that even J. S. Mill would require hundreds, if not thousands, of well-spent human lives to acquire the present instincts or impulses of the best human being.

The author agrees with J. S. Mill, that, "It is only in a highly artificialised condition of human nature, that the notion grew up, or, I believe, ever could have grown up, that goodness was natural; because, only after a long course of artificial education, did good instincts become so habitual and so predominant over bad as to arise unprompted when occasion called for them." But, the highly artificialised condition of human nature is as natural as the highly brutalised condition of human nature; for the human capacity and liberty of highly civilising oneself and other human beings, is as natural as the capacity and the liberty of highly brutalising oneself and other human beings. Mankind are, therefore, always in the natural state, whether sentient human beings are Humanitarian philosophers,

or brutal savages, like the Roman Catholic Brigands of the Dark Ages.

In the times when Roman Catholicism was most powerful in Europe, cultivated observers regarded modern idolaters as a sort of wild animals, distinguished chiefly sometimes by being craftier, sometimes by being more stupid than the other beasts of the field; and all worth of character was deemed the result of a sort of taming, a phrase often applied by the ancient philosophers to the appropriate discipline of human beings. The truth is, that the vilest human souls were deservedly incarnated by, and born of, the vilest sentient human beings and deservedly surrounded by the worst circumstances, hence the majority of the Roman Catholics during the dark ages were more stupid than most animals, and some of the minority, especially the Christian Prelates and Aristocrats, were craftier than foxes, more deceitful than serpents and more cruel than tigers.

The author, however, maintains, against J. S. Mill, that there is not a single point of excellence belonging to human character which is not inherent in some child or other, as the result of good practice during preceding human lives, just as there is hardly a single point of excellence in human character which is not decidedly repugnant to the untutored feelings of some children, because they have been born with stupidity and wicked desires, the result of evil practice during preceding human lives. J. S. Mill argues either as if ignorance and wickedness were natural, but knowledge

and goodness unnatural or extra-natural, or, as if the God of Nature rewarded ignorance and wickedness. J. S. Mill either did not know, or had forgotten, that the possession of courage, cleanliness, benevolence, self-control, veracity, justice and other virtues is the reward of past mental activity and conscientiousness, but that the possession of the corresponding cowardice, dirtiness, selfishness, passionateness, mendacity, injustice and other vices, is the correction for past errors and sins, the result of mental idleness and unconscientiousness.

If, therefore, there be a virtue which we do not expect to find, and really do not find in an ignorant and wicked man, it is the virtue of courage. The ignorant English Roman Catholic soldiers trembled and fled like the veriest cowards at the sight of the reputed witch Joan of Arc. Thousands of ignorant Christians and other Heathens of both sexes have prematurely died of fear, and millions have suffered the most excruciating mental pain, because they believed in Devils, Ghosts and Witches. Fear of the Christian Devil has peopled the lunatic asylums with the ignorant and wicked disciples of Peter, Paul, Luther, Calvin, Wesley, Whitfield and Irving. The undetected murderer leads a life of fear. The Christian tyrant is tormented by the fear of being assassinated, and although assured by the Pope, Cardinals, Archbishops and other prelates of a place in the Christian heaven for permitting and even assisting the priests to enslave the minds and bodies of the French superstitionists of both sexes, yet even Napoleon preferred imprisonment

and exile to the promised existence in the Christian heaven, if such a place existed.

The acquisition of courage is, like that of all other virtues, from first to last a victory achieved over the impulses of ignorant and wicked human nature. If there is any one feeling or attribute more natural than all others to ignorant and wicked human beings, it is fear, and no greater proof can be given of the power of knowledge and conscientiousness whether inherent at birth or acquired during the present life, than the conquest by human wisdom and goodness, of so mighty and universal a sentiment. The widest difference, of course, exists between one human being and another in the facility or difficulty with which they acquire the virtue of courage, because, as scarcely two men die alike, so scarcely two children are born alike with the same temperament. Courage and cowardice, however, are alike natural and no man is completely courageous or cowardly, since complete cowardice presupposes entire absence of knowledge and conscientiousness, whereas complete courage presupposes infinite knowledge and unwavering conscientiousness. The most stupid and wicked sentient human being, however, has some intelligence and goodness, and the best and wisest of men commits some errors and sins. All sentient human beings have, therefore, acquired more or less the merit of courage and the demerit of fear.

Although no human being is completely courageous, yet those who have acquired the qualities of

pugnaciousness, irascibility and enthusiasm may be completely insensible to fear during the period in which these qualities are strongly excited, but fear will always re-assert its dominion, unless enthusiasm, like that of a Humanitarian philosopher, is the result of knowledge and conscientiousness. Courage, like all other virtues and vices, is the effect of having cultivated the practice of it either in the present or the past life. The author agrees, therefore, with J. S. Mill that "the courage which is occasionally, though by no means generally found among tribes of savages" (even if it be inherent at birth) "is as much the result of education as that of the Spartans or Romans" (or of self-education). "In all such tribes there is a most emphatic direction of the public sentiment into every channel of expression through which honour can be paid to courage, and cowardice held up to contempt and derision. It will perhaps" (of course) "be said that as the expression of a sentiment implies the sentiment itself, the training of the young to courage pre-supposes an originally courageous people" (or at least one courageous individual). "It pre-supposes what all good customs pre-suppose—that there must have been individuals better than the rest, who set the customs going."

If J. S. Mill had asked himself the question why some individuals are wiser and better than the rest, his answer could only have been, because some are born with greater intelligence and better desires than others. For, Buddha, Socrates, Jesus, Spinoza, and above all Humanitarian philosophers, were surely not born with such stupidity



and wickedness as most of their contemporaries. As pictures are made on the canvas by sentient human beings, and neither by animals, nor miraculously, so talents and desires are only made in the human soul by man's practice during life. The intelligent reader will admit that only those are reasonable men and women who judge the unknown by the known, the unknown past and future by the known present and past. If therefore intelligent men or women were to find on a tree in a wood, a picture supposed to represent Mary and the infant Jesus, they would know at once that it had a human origin, because all experience shews that pictures are not made by animals, or miraculously, but are made by sentient human beings.

If former Roman Catholic priests pretended to believe that a shepherd (either piously deceitful or bribed) fell asleep and had a vision, in which he saw Mary (the mother of that Christian God who is the second third of the modern Trinity) descend from heaven and place a picture representing Mary with the Christian baby God, on a lime tree, which he saw when he awoke; if tens of thousands of German and Polish Heathens annually make pilgrimages to "Heilige Linde" (holy lime tree) where from the offertories the Roman Catholic priests have built a beautiful church and created some good livings; if even Cardinal Manning (the Maker and Devourer during Mass of the Christian Idol), Dr. Newman, the Duke of Norfolk, the Marquis of Bute, the Marquis of Ripon and other English believers in the Real Presence were to make a pilgrimage to

“Heilige Linde” in Prussia, instead of to Lourdes in France, as more miracles have been wrought in the former than in the latter place;—the conscientious belief of even a myriad of Heathens, like the modern Christian pilgrims, is no exception to the universal rule, that pictures are not sent from the invented Christian heaven to our real earth, but are made by sentient human beings living upon earth.

The Brahmin, Jewish, Buddhist, Roman Catholic, Mahometan, Protestant, and other superstitious inhabitants of the British Empire, believe in their own miracles, but laugh at all others, as if pious deceitfulness and credulity, knavery and stupidity, did not make all miracle-workers and believers akin. If there be a difference between the miracle-believers of the British Empire, those who live in the intelligent atmosphere of England and yet conscientiously continue to believe in miracles, are certainly more credulous and priest-ridden than the miracle-believers of India or Ceylon.

As children are born with various inherent talents and desires, and as experience proves that talents and desires are as much the creation of human practice as pictures, a child born with a genius for music, like Mozart, therefore, proves that the human soul, which, when last united with a human body was called Mozart, had pre-existed as a sentient human being and had acquired his great talents and desires, or genius, by the practice of the human art, music. Both the presence of certain desires and talents and absence or others, prove the past existence and future state of the

human soul as a sentient human being on earth, and not in the priestly invented heavens and hells; but the author will not here continue a subject which requires a volume to itself. It is a sufficient warning to prejudiced readers that the wisest and best men of the ancients and moderns have believed, and that the majority of mankind now believe in the transmigration of souls, which doctrine contains much of the truth mixed with many falsehoods, and that Jesus, if certain passages in the gospels be true, was nearer to the truth than Socrates, as, then Jesus would have believed and taught the Resurrection of the human soul, but neither the transmigration of the human soul into animal bodies, nor the Resurrection of the human body, although the stupid apostles, like one of the author's disciples, misunderstood their teacher. The successive resurrections or re-incarnations of the human soul in a newly organized human body is the discovered knowledge, against which men cannot even attempt to argue without being exhibited by Humanitarian philosophers as people who have neither the instinct to believe nor the intelligence to comprehend the knowledge, indispensable to great human happiness. Men believe in errors, because they live in darkness, or are stupid, credulous, or vicious, but only those who neither wish, nor exert themselves to acquire intelligence and goodness, will reject the Religion of God, since Humanitarians are not mere believers, but men who desire and exert themselves to become Humanitarian philosophers in order to know the discovered truths, and to discover others.

The following is the explanation which accounts for the existence of a comparatively courageous people like the Spartans. In a family, tribe or nation, composed of such superstitious, selfish and cowardly people as the Jews in Egypt, a sentient human being is born with strength of mind and a resolute will, the effects of courageous actions and perseverance in past human lives. This individual laughs at the fears of his family, tribe or nation, sometimes even during childhood, but if artificially imbued with superstitions, selfishness and fear, by priest-craft and state-craft, an individual born with strength of mind and resolute will is sure to emancipate himself before attaining manhood from the fear of the invented devil, demons, ghosts, or from the fear of sentient beings and matter. The courageous and resolute individual then obtains the influence belonging to heroes, for that which is at once astonishing and obviously useful never fails to be admired ; and partly through the admiration and partly the fear he himself excites, he would obtain the power of legislator and could establish the custom to make the people courageous and resolute by the military training of the children and adults as somewhat exemplified by Lycurgus and the Spartans, Moses and the Jews.

All sentient human beings have the capacity of acquiring the virtue of courage, but the virtue itself must be acquired by man himself, and is the reward of intelligence and goodness. There is neither a human virtue nor a human vice that is not artificial, or the natural acquisition of man. Virtuous qualities are the

acquisitions of sentient human beings who use their capacities, vicious qualities are the acquisitions of those who do not use or who abuse their capacities. The virtue of courage and the vice of cowardice are not more artificial than the virtue of cleanliness and the vice of dirtiness. This is proved even according to J. S. Mill as "the lower classes of most countries seem to be actually fond of dirt; whole nations of otherwise civilised and cultivated human beings tolerate it, and only a very small minority are consistently offended by it." It is only natural that the worst men are vicious, that men of mediocrity are a mixture of virtues and vices, and that only the best are virtuous. The virtue of cleanliness, as much as the virtue of courage is, however, to be found in some children, just as the vices of dirtiness and of cowardice are to be found in most children. If ten thousand sincere and credulous Christians and one sincere and intelligent Humanitarian were to fall asleep, have no dream, and wake up in the morning without the least recollection, but with the same desires and talents, there would be only one intelligent, and ten thousand credulous men among the ten thousand and one. If men are born fools, live as fools among fools, and sometimes, even die greater fools than they were born, they cannot but be born again as stupid children. The English Heathens who give tens of thousands of pounds to the greatest Living Lie residing luxuriously in a palace at Rome, while in London alone thousands of Cardinal Manning's flock are starving in fever-dens or live as paupers in workhouses, are surely not intelligent

and virtuous men, but either Christian aristocrats, or Christian rich men or women, and if they die as Roman Catholics, they will be born with inherent stupidity and credulity, of poor and vicious Heathens in a monarchical and priest-ridden country.

The author thinks it due to J. S. Mill to give the following quotation :—

“Our examples have thus far been taken from the personal, or as they are called by Bentham, the self-regarding virtues, because, these, if any, might be supposed to be congenial to the uncultivated mind. Of the social virtues it is almost superfluous to speak ; so completely is it the verdict of all experience, that selfishness is natural. By this, I do not, in any wise, mean to deny, that sympathy is natural also ; I believe, on the contrary, that on that important fact rests the possibility of any cultivation of goodness and nobleness, and the hope of their ultimate entire ascendancy.”

The verdict of Humanitarian philosophers from their own experience is, that at present the majority of children are born with inherent selfishness, most of the minority with more or less unselfishness, and a few individuals only with Humanitarian, self-sacrificing love for all mankind, and the utmost regard for harmless or useful animals. It would, indeed, be the first miracle, if the majority of Children were born Humanitarians, when, in the previous life, they lived and died as narrow-minded Pagan nationalists. Every sentient human being has the capacity of acquiring selfishness, or self-sacrificing love, and either acquisition

is natural, but it would be the first supernatural event, if stupid and selfish children born in any European country, England, certainly, not excepted, were to grow up as Humanitarians after being exclusively taught by the allied priestcrafts and statecrafts, that the vice of credulity is virtuous faith; the vice of flunkeyism, virtuous loyalty; the vice of selfishness, virtuous ambition; the vice of narrow-mindedness, virtuous patriotism; and which have made fiends of men, by teaching, that the selfish and stupid people who believe in Roman Catholicism, Mahometanism and other forms of Paganism will enjoy eternal bliss in heavens, although they know that the large majority of mankind are damned to eternal torments in hells. As the priests, monarchical politicians and many politicians of national republics (inhabited mostly by Heathens, like those of America, Switzerland, and France), use all their cunning to make most children grow up selfish fools, selfishness naturally must reign, and does reign in most men and women, till they are converted into Humanitarians by a belief in, or a knowledge of, the Religion of God. The author agrees with J. S. Mill that—

“Sympathetic characters, left uncultivated, and given up to their sympathetic instincts, are as selfish as others. The difference is in the *kind* of selfishness; theirs is not solitary but sympathetic selfishness; l’egoisme à deux, à trois, or à quatre; and they may be very amiable and delightful to those with whom they sympathise, and grossly unjust and unfeeling to the rest of the world.”

The majority of European and American women being more than men under the influence of Christian priests, are not even egoistes à mille. Most European and American men being under the influence of national politicians, rarely exceed the national egoism. It is highly pernicious to be ever a Roman Catholic, and it is therefore far better to be first an Englishman and never a Roman Catholic, than first a Roman Catholic and then an Englishman. However, there exists something better than to choose between two evils, the lesser one, and that is to choose the only good of being a Humanitarian, loving the living and the dead, the nearest and the most distant of human beings, and even extending his or her sympathy to harmless and useful animals.

Humanitarian philosophers do not allow it "to remain undecided, whether there ever was a person in whom, apart from all teaching of instructors, friends, or books, and from all intentional self-modelling, according to an ideal, natural benevolence was a more powerful attribute than selfishness in any of its forms." Since there are human beings, who, even in spite of inculcated selfishness by human instructors, friends, or books, and without any ideal, have the quality of benevolence, acquired in their former lives (from the example set them by the divine government of nature) in such a degree, that even the teachers of the Vedas and the Bible, cannot make them narrow-minded Jews, Brahmins or Christians, and still less national egoists like the German, English or Russian monarchists,



or even like most of the French Republicans. Buddha and Victor Hugo, are certainly Humanitarians in their cosmopolitan sympathies, in spite of instructors, friends, or books.

The author, however, agrees with J. S. Mill, "that such cases are extremely rare." This is inevitable, as the artificial cultivation of selfishness can no more produce the artificial result benevolence, than the painting with black colours will produce a red picture. The Egoists, therefore, who wish to acquire the quality of benevolence must forget self, and think, desire and act benevolently.

J. S. Mill states—

"But (to speak no farther of self-control for the benefit of others) the commonest self-control for one's own benefit—that power of sacrificing a present desire to a distant object or a general purpose, which is indispensable for making the actions of the individual accord with his own notions of his individual good; even this is most unnatural to the undisciplined human being as may be seen by the long apprenticeship which children serve to it; the very imperfect manner in which it is acquired by persons born to power, whose will is seldom resisted, and by all who have been early and much indulged; and the marked absence of the quality in savages, in soldiers and sailors, and in somewhat less degree in nearly the whole of the poorer classes, in this and many other countries."

It is as natural that most men, at present, do not possess the quality of self-control, as that only the few

who are born with that virtuous quality, or those who acquire it by practice in the present life, possess this quality of self-control. For, as stated before, man has the capacities to acquire, during life, any human virtue or vice by practice, and man can exterminate his vicious qualities *only* by the permanent cessation of a vicious practice, and by the creation of virtuous qualities through persevering virtuous thoughts, desires and actions. As the large majority of children are born without the quality of self-control, and receive no proper education from their parents or society, most men must be, what they are at present, men without self-control. Every virtue and every vice may be self-taught, though some are easier to learn than others. For, if this were not true, and some men were not self-taught, or discoverers, there would be no principles to teach those not self-taught. The axiom is trite that "self control is only learnt by experience," but every virtue is learnt by experience, whether it be self-taught or taught by others. It is erroneous, however, "that the endowment of self-control is only thus much nearer to being natural than the others we have spoken of, inasmuch as personal experience, without external inculcation, has a certain tendency to engender it," because the acquisition of knowledge and virtues, whether acquired directly from the divine government of Nature by discovery, or indirectly by human instruction, is always equally natural.

J. S. Mill, like many writers in favor of scepticism and atheism, use the term "Nature," when they ought

to say "God of Nature." The term "Nature," does not mean the human race, animals, or inanimate matter, when sceptical or atheistic poets speak in eulogistic terms of Nature which governs changeable matter according to invariable Natural laws, and which corrects or rewards undeviatingly sentient beings, regardless of their likes or dislikes. Men and women like Mr. Bradlaugh and Mrs. Besant, may be called Atheists by stupid people, or may wrongly call themselves Atheists; but the "God of Nature," and Humanitarian philosophers know that those who use the term "Nature," as J. S. Mill does in the following quotation, believe in the "God of Nature" without knowing it."

"Nature does not of herself bestow this (self-control), any more than any other virtues; but nature often administers the rewards and punishments which cultivate it, and which, in other cases have to be created artificially for the express purpose."

A correct reasoner who employed proper terms to express his ideas would have said:—The God of Nature does not, without deserts bestow this (self-control) any more than any other virtues, but the God of Nature *always* administers the rewards and corrections which cultivate it, and which in all cases, ought to be created artificially for the express purpose, since human laws ought to reward and correct what the God of Nature rewards and corrects, with similar wisdom, justice, and benevolence.

The virtue of veracity is as much a human acquisition and, therefore, as natural as any other virtue or vice.

The capacities of the human soul are eternal, but the use, abuse, or disuse of the capacities and the consequent acquisitions of virtuous and vicious qualities are temporary, or may be created or annihilated. Rousseau, by ascribing the virtue of veracity to savages, erred as much as J. S. Mill, when saying "Savages are always liars." The truth is, all human souls have the capacity to acquire the virtue of veracity or the vice of mendacity, but the children of savages as well as those of civilized parents, are not born with the same qualities and are not surrounded by the same circumstances. It would, however, be unnatural if the intelligent did not know more than the stupid, and the virtuous were not better than the vicious. Hence, many a Savage is superior in intelligence to the majority of Europeans, and his word is kept, while Christian Princes break their words and even violate their oaths, like the Protestant father of the present Emperor of Germany and the last Roman Catholic Emperor of France.

The virtue of veracity must be looked for amongst the wisest and best, and not among the most stupid or selfish, whether they are called savages, or call themselves civilized. The intelligent observer, studying the press and attending the pulpit and platform, will very soon perceive the wilful misrepresentations of social, political and religious opponents, and that most teachers and leaders of even Europeans, have still to acquire the virtuous quality of veracity, by the practice of respecting "truth for truth's sake."

Human justice and injustice are both natural, but of

that part of nature called artificial. The knowledge of what justice and injustice are, and the desire to act justly or unjustly, are human acquisitions. All true ideas of human justice and injustice have been, and are originally derived from the study of the divine government of nature, and especially of the divine rewards and corrections of sentient human beings. There is not a truth in the Vedas, Old Testament, or in any other pretended revelation, that has not been originally discovered by philosophers. The priests and politicians then borrowed without acknowledgment the few indispensable truths, mixed them with the false principles, dictated by their stupidity and selfishness, invested the more or less beneficial code of laws with the false authority of invented gods or deified men, and then taught such people as fill Christian churches and chapels, to prefer the dogmas of priests and politicians, to the doctrines taught by the God of Nature to philosophers. The laws made by cunning and selfish men, whether these be self-elected, or chosen by autocrats, or elected by stupid and selfish constituents, may be laws to prevent justice, but they will never be laws similar to those of the divine government of the human race.

The germs of virtues and vices, are not like the capacities, the eternal properties of the human soul, but temporary acquisitions. Sentient human beings have the capacity, power and liberty, to acquire virtues and vices, and the God of Nature teaches men the distinction, by His invariable rewards and corrections. As human souls in their previous lives have acquired both

virtuous and vicious qualities, and as the God of Nature *wills* human souls to be born of parents and surrounded by circumstances according to merits or demerits, it is natural that most men are born with mere germs of virtue, but luxuriant growths of vice, and are surrounded by unfavourable circumstances. Man reaps in the present what he has sown in the past, and will reap in the future what he sows in the present, is a truth that applies to the very thoughts of men. The thought of yesterday is forgotten to-day; yet human character, consisting of the virtuous or vicious qualities of the human soul, is made or changed, influenced for good or evil, by thoughts. Humanitarian philosophers are the greatest human appreciators of circumstances, because they know that favourable circumstances alone, can gradually convert human beings born with stupidity, superstition and selfishness, into Humanitarians, but these favourable circumstances are not created by the superstitious and immoral, but by the intelligent and moral part of mankind.

A stupid and vicious child surrounded by favourable circumstances, will grow up less stupid and vicious, than if surrounded by unfavourable ones; but to suppose that people that are now Evangelicals, if placed at birth under the most favourable circumstances, would rival the intelligence of a philosophical genius, even if the latter be born among savages, is a very erroneous supposition which no philosopher can entertain. A philosophical genius placed among favourable circumstances, will, of course, make much greater progress than if

surrounded by unfavourable ones, but the men and women who die as Christians even after having compared their form of paganism with the Religion of God, will have to live many miserable lives, and then hundreds of well spent and happy lives, before they can be born as philosophical geniuses. The most elevated sentiments of which humanity is capable are inherent in some children, and may be developed by self-education without the aid, and even in spite of "the general sentiment of mankind delivered through books, and from the contemplation of exalted characters, real or ideal." For, the best books could not have been written, and exalted characters, real or ideal, would not exist, if all men were creatures of circumstances. Self-educated disciples of the God of Nature, listening attentively to His words, Natural Laws, and studying industriously His book, Nature, are not only the masters of their own destiny, but the human teachers and examples of men who are still creatures of circumstances.

All human excellence is artificially natural, and the author agrees with J. S. Mill, that "The artificially created, or, at least, artificially perfected nature of the best and noblest human beings is the only nature which it is ever commendable to follow." This is eternally good advice to all mankind except to Humanitarian philosophers, as these Geniuses will always exert themselves to excel the best and noblest of the past, and to be excelled by the Humanitarian philosophers of the future. No true philosopher will, at any time, say that in the past or present a sentient human being has

acquired the greatest wisdom and goodness possible to man, since, even those ignorant of the resurrections of the human soul, must admit, that the supposed wisest and best of the past was not surrounded by the most favourable circumstances possible, and that even the greatest philosophical genius of the present would make greater progress and live a longer and more useful life, if all mankind were at least Humanitarians instead of mostly Heathens.

“This brief survey is amply sufficient to prove that the duty of man is the same in respect to his own nature as in respect to the nature of all other things,” namely, not to remain idle or to make it artificially worse, but to amend it artificially. Those people who do not attempt to deny that foolish or bad instincts ought to be subordinate to reason, are so ignorant of the genesis of human nature as to maintain “that every natural inclination must have some sphere of action granted to it, some openings left for its gratification.” Such people forget, or are ignorant of the fact, that natural wishes, like the desire of indefinite prolongation of existence, are artificial creations. Not a single human soul exists, either in the Christian hell or in the Mahometan paradise, in the Hindu hells or the Buddhist heavens, in the Roman Catholic Purgatory or the Buddhist Nirvana, in the Mahometan hells or the Christian heaven, since the artificially natural wishes or beliefs of the various Heathens have no corresponding provision in the order of the universe for their gratification. All these invented local heavens and hells exist only in the imagination of



the credulous and the deluded, but no intelligent person can deny either the existence of the earth, the Humanitarian heaven, purgatory and hell, or the Humanitarian doctrine that the God of Nature sends human souls to be incarnated by means of human parents and not by the resurrection of the old body. If the Christians or Materialists who erroneously believe that the misery-producing dogmas of Christianity or of Materialism are true and beneficial will induce their greatest misleaders to debate, either verbally or in writing with the author, the latter is certain to convert his honest but mistaken opponents into teachers of the Religion of God, if they are, or can be made, intelligent lovers of mankind.

The author conceives that there is not a radical absurdity, but the greatest wisdom in the attempts of Humanitarian philosophers to discover, in detail, what are the designs of the Universal Providence, in order when they are discovered, not to help the God of Nature in bringing them about, but to help Sceptics, Atheists and Heathens to save themselves by the acquisition of intelligence and goodness. For, the designs of the Universal Providence are, that sentient human beings shall have the liberty and power to make themselves progressively happy or wretched; shall save themselves by the acquisition of, and obedience to, an enlightened conscience; shall damn themselves by the acquisition of folly and wickedness. Those who wisely argue from particular indications, that the universal providence, intends this or that, know that the God of Nature can do all that *He wills*. The Universal Providence,

therefore, intends whatever happens, and the fact of its happening, proves that the God of Nature intended it. For instance, the universal Providence intends that Pagan slaves and Atheistic anarchists shall be ruled by monarchical tyrants, or tyrannical mobs; that the divine republic shall be established only by Humanitarian philosophers and their disciples; that pagan or atheistic flunkies and their slaves shall regard tyrannicide as a crime, but the assassination and persecution of the best people by the selfish Saviour of the most selfish part of Society as a praiseworthy act.

The intelligent reader will admit that if the French republicans had executed the late Emperor Napoleon, soon after his wholesale assassination, they would have conferred a great blessing, not only on France, but on the whole of mankind, although they would have drawn on themselves the execration of all selfish or stupid Christian aristocrats, priests, and dupes. In a country where tyrannicide is the popular doctrine, the Napoleons and Bourbons will never dare to exile, imprison, or murder the courageous, and to suppress the liberties of the people. If the teachers of Trinitarian paganism had not taught the pernicious Gospel doctrine of blind obedience, but the beneficial Humanitarian doctrine, that Tyrannicide is as great a political virtue as intelligent obedience to wise, just and merciful laws, the first as well as the last French Emperor would have lived as benefactors instead of as enemies to themselves and others. Nothing but the impossibility of success, and the certainty of execution, possible only by the

diffusion of the beneficent doctrine of Tyrannicide will prevent the son of a priest-ridden woman from murdering, exiling or imprisoning thousands of the best Frenchmen in order to raise himself and his relatives on the degradation of the French people. Tyrannicide is therefore one of the most humane doctrines, since it will not only prevent the murder of thousands by selfish Napoleons or Bourbons, but also convert selfish men, like Don Carlos, from Christian criminals into Humanitarian leaders. The Gospel doctrine of blind obedience taught by the French priests, and believed from stupidity by the French peasants, and from selfishness by the French aristocracy and rich flunkeys, has been, and is the curse of France, since, the certainty of obedience from the stupid and selfish who still constitute the majority of the French, encourages the most adventurous criminal to make himself a French Emperor or Dictator.

Monarchs by inheritance, however, especially those who, like the Queen of England, give liberty to the people to govern or rather misgovern themselves, and even those who, like the present Emperor of Russia, use their absolute power against aristocratic tyrants for the benefits of the Serfs, are not tyrants and must not be compared with the Napoleons and the Bourbons. Attempts against the life of even the present Emperor of Russia is an attempt of assassination and not of tyrannicide. As to the present Queen of England all Humanitarian republicans must wish that her life may be prolonged long after the majority of the English are converted into Humanitarian

republicans, and that she may acquire the merit and eternal fame of being the first Republican President of Great Britain, India and the Colonies.

Tyrannicide is the private execution of conservative absolute monarchs, of reactionary princes, and especially of those great criminals who transform republics into monarchies. The public executions of tyrants like those of King Charles of England, King Louis of France and of the Emperor Maximilian of Mexico, are not tyrannicide but legal murders; because the imprisonment of the greatest tyrants and murderers, shall be used for their conversion and not for legally murdering them. Even tyrannicide must be resorted to only either in defence of life and liberty, of speech and meeting, or in order to prevent or to terminate civil war. Tyrannicide is therefore most humane, since it is better that the tyrant should lose his life, than that thousands of his duped slaves and many of his betters should lose theirs, or that he, if successful, should be honoured as an Emperor, or, if unsuccessful, as an unfortunate hero in exile, by the Pagan and Atheistic flunkeys and slaves of Europe. The career of the late Napoleon is only possible, so long as Trinitarian and other forms of Paganism kill or pervert the reason and morality of the people, since the most selfish and clever rascal will not dare to make himself a tyrant in a republic, in which the Humanitarian doctrine of tyrannicide is popular.

J. S. Mill, unwisely remarks that, "If Providence is omnipotent, Providence intends whatever happens, and the fact of its happening proves that Providence

intended it. If so every thing which a human being can do, is predestined by Providence and is a fulfilment of its designs. But if, as in the more religious theory, Providence intends not all which happens, but only what is good, then indeed man has it in his power, by his voluntary actions, to aid the intentions of Providence." The Sceptic mistakes prescience for predestination, and speaks as if the omni-science of God interfered with the liberty or voluntary actions of sentient beings. Let unwise Sceptics remember, that the omnipotent God of Nature intends whatever happens, but everything which a human being does, is done voluntarily, and not from divine compulsion, since the divine omniscience does no more interfere with the future thoughts, desires and actions of the author, than J. S. Mill's omni-ignorance of them. J. S. Mill's creed, however, is irreligious ; for its chief doctrine is the belief in an evil being more powerful than the God of Nature. Let intelligent students compare the doctrines of the Religion of God, with all the doctrines of Paganism, Scepticism and Atheism, and they will find that the Religion of God, is beneficial to every human being individually, and to all mankind collectively ; whereas all opposite doctrines are blasphemous, and contribute to the misery of the human race, and even of animals.

Humanitarian philosophers in opposition to Sceptics like J. S. Mill, teach—that the God of Nature is omnipotent, omniscient and infinitely wise, just and merciful ; that the Devils of the Sceptics and Heathens, are the invented Scapegoats for human ignorance, conceit

and selfishness ; that the God of Nature governs Matter and Souls, according to His invariable qualities or Natural laws ; that sentient beings have capacities, and the liberty to use or abuse them ; that the God of Nature does not interfere with sentient human beings, by making them either good or evil, but teaches them what to do and what to avoid, encouraging them by rewards, and dissuading them by corrections ; that Man is, therefore, the creator of his evil and good qualities, the maker of good or evil circumstances ; and that Man can and will, sooner or later, make a progressive angel of himself, and a progressive paradise of this earth, by the knowledge of the Religion of God, and by the practice of Humanitarian principles.

All the poets of Paganism, Scepticism and Atheism, cannot even invent a future so transcendantly beautiful, a present so harmonious, and a past so infinitely wise, just and merciful, as the reality discovered by Humanitarian philosophers, although Humanitarian poets will describe in better language than that of the author, the realities of man's retrogression and progress, during the eternal Past and Future.

The deserved misfortune of J. S. Mill, was, that he was brought up by an Atheistic father, and surrounded by an Atheistic and Pagan atmosphere ; hence he writes sometimes as an Atheist, sometimes as a Pagan, and mostly as a Sceptic, who does not know his own mind, and doubts whether he doubts, or is a presumptuous dogmatist. As the negation and doubt of truth may become as pernicious as the dogmatic assertion of, and

belief in a falsehood, the author, from humanity, is compelled to shew that men lack intelligence and knowledge, who pretend to be reasonable, and yet, either believe the greatest absurdities, or doubt their own existence.

Men can learn only from the divine rewards and corrections what tends to promote the general and individual good of human beings, but the various inclinations with which children are born show, by their very variety, that they are not created by the God of Nature, but are human acquisitions, the results of practice during preceding human lives. Inclinations with which men are born, therefore, may be exterminated and new ones may be acquired during the present human life, not by divine but human extermination and creation. Foolish inclinations may be exterminated by the creation of wise ones; vicious inclinations may be exterminated by the creation of virtuous ones. The discontinuance of a certain practice, and the practice in the opposite direction exterminates an inclination and creates the opposite one. This is the genesis, or the birth, growth and death of inclinations, and those who doubt or deny this truth, may convince themselves by exterminating their own foolish and wicked inclinations, and by creating intelligent and good ones, in the manner indicated in the preceding pages.

Sorrow for J.S. Mill will pervade the humane student when reading that "The inclinations with which man has been endowed, as well as any of the other contrivances which we observe in Nature, may be the expres-

sion not of the divine will, but of the fetters which impede its free action; and to take hints from those for the guidance of our own conduct may be falling into a trap laid by the enemy." J. S. Mill's irreligious mistakes arise from his supposition of a devil who is more powerful than his God, that both beings struggle for the possession of man, animals and the material universe, that the evil being has mostly the better of the good being, and that the good and evil inclinations, inherent at birth, are not naturally acquired during previous life, but are the miraculous creations in the innocent newly created soul, varying according as J. S. Mill's God or Devil got the better of it. It is not a mere assumption but a certainty that everything the omnipotent and infinitely wise, just and merciful God of Nature wills, actually comes to pass in the Universe, since even those who, like J. S. Mill, say or suppose that it does not, fulfil the Omnipotent's Will as well as Humanitarian philosophers, because the Omnipotent eternally *wills* that sentient human beings shall have the capacities and liberty to make themselves irreligious or religious, foolish or wise, good or evil.

With regard to the hypothesis that all impulses, inherent at birth, "all propensities sufficiently universal and sufficiently spontaneous to be capable of passing for instincts, must exist for good ends, and ought to be regulated and not repressed," Humanitarian philosophers agree with the following admirable remarks of J. S. Mill, who, as the reader will observe, was really on the threshold of the author's discovery, that human



instincts are human creations and may be annihilated. For J. S. Mill says:—

“This hypothesis is, of course, true of the majority of instincts, for the species could not have continued to exist unless most of its inclinations had been directed to things needful or useful for its preservation. But unless the instincts can be reduced to a very small number indeed, it must be allowed that we have also bad instincts, which it should be the aim of education not merely to regulate but to extirpate, or rather (what can be done even to an instinct), to starve them by disuse. Those who are inclined to multiply the number of instincts, usually include among them one which they call destructiveness: an instinct to destroy for destructions sake. I can conceive no good reason for preserving this, no more than another propensity, which if not an instinct is very like one, what has been called the instinct of domination, or delight in exercising despotism, in holding other beings in subjection to our will. The man who takes pleasure in the mere exertion of authority, apart from the purpose for which it is to be employed, is the last person in whose hands one would willingly entrust it. Again, there are persons who are cruel by character, or, as the phrase is, naturally cruel; who have a real pleasure in inflicting, or seeing the infliction of, pain. This kind of cruelty is not mere hard-heartedness, absence of pity or remorse; it is a positive thing; a particular kind of voluptuous excitement. The East, and Southern Europe have afforded, and probably still afford, abun-

dant examples of this hateful propensity. I suppose it will be granted that this is not one of the natural inclinations which it would be wrong to suppress."

The author, however, objects and replies to J. S. Mill's following remark. "The only question would be whether it is not a duty to suppress the man himself along with it," that the suppression of the man is impossible, even if his body is disorganised by an execution, but the extermination of the propensity or instinct of cruelty may be effected by prolonging the cruel man's life, preventing him by imprisonment from being cruel, so that his cruel instinct may be starved by disuse, and above all, by treating him humanely and allowing Humanitarian philosophers to induce him to create an instinct of kindness within himself. Sceptics, Atheists and Pagans, however, knowing neither the cause of the soul's diseases nor the remedies of the latter, are as incapable of healing the diseases of the soul as medical charlatans, who are ignorant of human anatomy and the causes of bodily diseases, are incapable of healing the body. Humanitarian philosophers alone know the nature of the human soul, the means of preserving her health, the causes of her diseases and their remedies, the intimate connection of the soul with her body during life, the influence the soul exercises over her body, and the great importance of the body to its soul. The Humanitarian physicians will, therefore, as greatly surpass the Materialistic or Spiritualistic physicians, as the Humanitarian philosophers surpass in philosophic knowledge and intelligence, the

erring teachers of Paganism, Materialism and Spiritualism.

The prejudiced J. S. Mill in his foolish and selfish love of mankind and hatred of his imaginary powerful Devil, who frustrates the designs of his imaginary weaker Creator, must have been smitten with mental blindness, otherwise the author cannot account for the following statements in which he slanders the animals.

“But even if it were true, that every one of the impulses of human nature has its good side, and may, by a sufficient amount of artificial training, be made more useful than hurtful; how little would this amount to, when it must, in any case, be admitted, that without such training, all of them, even those which are necessary to our preservation, would fill the world with misery, making human life an exaggerated likeness of the odious scene of violence and tyranny, which is exhibited by the rest of the animal kingdom, except in so far as disciplined and tamed by man.”

If J. S. Mill means, that the mutual usefulness and not the destruction of the various species of animals is wrong, surely, the species of animals called mankind, destroys more animals of other kinds, than any other species; and if he means that odious scenes of violence and tyranny reign within one species, there is certainly no species within which such tyranny reigns, as in the human species.

In the first sense, the human species devours more animals of other species, than all the tigers, lions, hyænas, leopards and wolves together; although these

carnivora live only on flesh, whereas man can live upon farinaceous preparations, fruits and vegetables. In his long life J. S. Mill himself has, perhaps, devoured more animals than even a Bengal tiger. Men also are the only terrestrial sentient beings who practise vivisection and hunt or angle for pleasure.

In the second sense, the author is not aware, that an Italian fox has been so cunning, as to stupefy the majority of European and American foxes by sacerdotal foxes, and have himself declared infallible by an English fox in an assembly of prelatical foxes; that a Russian bear has made himself absolute master of the other bears by aristocratic and priestly bears; that European dogs have monarchs and standing armies; that the English cats rule the Irish cats by force of superior claws; that the bulls are so stupid as to have an hereditary aristocracy and a National Church like John Bull; that the ants are industrious in order to accumulate excessive riches for the few, and increasing poverty for the many; that the cunning serpents preach poverty and humility to the stupid ones, and advocate the maintenance of the title of Right Reverend, and from five to fifteen thousand pounds a year for their leaders when the majority of stupid serpents have not fifteen shillings a week; that the insects beat their wives; that the birds get drunk; that the beasts turn lunatics at revival meetings; and that the fish have monks and nuns. The human species alone has Popes, Grand Llamas, Brahmins, Patriarchs, Primates, Millionaires, hereditary Monarchs

and Aristocrats, and no other species but mankind contains proportionately so great a number of stupid and selfish individuals. Odious scenes of violence and tyranny reign among Pagans, Atheists and Sceptics who have misused their capacities and liberty, but let not Sceptics like J. S. Mill pander to human folly and wickedness and make a scapegoat of animals, or invent a Devil, when Judaism, Brahminism, Christianity, Mahometanism and Atheism have made real devils of sentient human beings. J. S. Mill, therefore, ought to have said, like a Humanitarian philosopher, that but for the exertions of the intelligent and conscientious portion of mankind, the world would be filled with as great misery at present as when the teachers, defenders and dupes of Christianity during the zenith of Christian power made human life in Europe a scene of violence and tyranny during more than a thousand years.

The discipline or training of fighting dogs, cocks and bulls makes these animals nearly as bad as former Greek brigands, Catholic banditti or Protestant roughs. The odious scenes of violence and tyranny perpetrated by such animals, however, must be ascribed to their masters who try to make their animal dependants behave like former Christian monarchs, aristocrats and soldiers.

As the existence of the human race, in spite of its cannibalism, devouring and torturing of animals, and its scenes of violence and tyranny within its own species, are not proofs against, but in favour of, an

omnipotent and infinitely wise, just and merciful Governor of the Universe, the existence of the other species of animals certainly does not disprove the wisdom and benevolence of the God of Nature.

The intelligent reader, however, will not expect J. S. Mill to have known this irrefutable proposition ; for though a Sceptic sometimes is less foolish than a Heathen or an Atheist, yet no true philosopher will expect much intelligence in any Sceptic. As there is no exception to a univereal rule, the intelligent student will not wonder that J. S. Mill talks as glibly of a Creator and a Creation as the most deluded Christian, Parsee or Brahmin, and then adduces as proofs against the existence of an omnipotent, wise and benevolent God of Nature, not the human race but the lower animals, next to the human race, the greatest proofs of wisdom and benevolence. As the author wishes to let J. S. Mill speak for himself, students will pardon the following long quotation.

“ If there are any marks at all of special design in creation, one of the things most evidently designed is, that a large proportion of all animals should pass their existence in tormenting and devouring other animals. They have been lavishly fitted out with the instruments necessary for that purpose ; their strongest instincts impel them to it, and many of them seem to have been constructed incapable of supporting themselves by any other food. If a tenth part of the pains which have been expended in finding benevolent adaptations in all nature, had been employed in collecting

evidence to blacken the character of the Creator, what scope for comment would not have been found in the entire existence of the lower animals, divided, with scarcely any exception, into devourers and devoured, and a prey to a thousand ills from which they are denied the faculties necessary for protecting themselves. If we are not obliged to believe the animal creation to be the work of a demon, it is because we need not suppose it to have been made by a Being of infinite power. But if imitation of the Creator's will as revealed in nature, were applied as a rule of action in this case, the most atrocious enormities of the worst men would be more than justified by the apparent intention of Providence that throughout all animated nature the strong should prey upon the weak."

Humanitarian philosophers reply to J. S. Mill, that the mutual usefulness of sentient beings (or that mankind and all other animals, and not merely a large portion of them, must and do pass their existence in living upon, or otherwise terminating the lives of other animals), is one of the greatest proofs of the omnipotence, wisdom and benevolence of the God of Nature. But, that if Mankind and all other animals were not lavishly fitted out with the instruments necessary for that purpose, their instinct of self-preservation and other impulses impelling them to it, every truly intelligent person would deny the existence of an omnipotent, wise and benevolent Governor of Nature, and agree with the Sceptic J. S. Mill that the wise and benevolent God of Nature is opposed by a more powerful, foolish

and malignant Devil of Nature. The intelligent student will perceive that Sceptics like J. S. Mill, if logical, ought to be dissatisfied not only with their own existence but with the existence of all sentient beings upon earth, mostly with the human race, and least with microscopical animals, since the human species torments and devours more animals than any other species and men often torment, murder and sometimes even devour other men. The author, however, is not aware that the lower animals practise cannibalism or torment and murder individuals of their own species as much as former Savages and uncivilised Christians and Mahomedans have done. The unwise criticism of J. S. Mill ignores the fact that the shortest life is preferable to none, and a long life to a short one. The more beings therefore live, or are sentient, and the longer or the more frequent their lives are, the greater are the proofs of wisdom and benevolence in Nature. If the various species of animals, however, were not to live one upon another, fewer, if any beings would be sentient; hence, an omnipotent J. S. Mill (unless he imitates the attributes of wisdom justice and mercy of the God of Nature), may make innumerable eternal machines but cannot exhibit even the thousandth part, if any, of the wisdom and benevolence which Nature, as at present constituted, reveals to scientific philosophers. The microscopic animals, as well as mankind, if using the capacities and liberty with which the God of Nature eternally endows sentient beings, prefer their shortest life to non-sentient existence. Wretched Pagans, Sceptics,



Atheists and Suicides, spending their lives in folly and wickedness, are the only sentient beings who unwisely wish for everlasting recollection, loss of individuality, or extinction, because they are ignorant of the soul's re-incarnations, and of the beneficent influence the Religion of God will exercise, not only upon mankind, but also upon the condition of other sentient beings. Yet even the most foolish and selfish people who during their lives do not spend a hundred pounds for the good of others, will give thousands to prolong their miserable lives as cripples, or, like Heinrich Heine, on a mattras grave. It is, therefore, sheer hypocrisy, stupidity or insanity in those who pretend that, if true, existence in a heaven, or absorption in the Deity, or annihilation, would be preferable to the reality of human life, especially if cheered by the knowledge that in future we shall live happier by using and not abusing the capacities and liberty, eternally granted to man by the infinitely wise, just and merciful God of Nature. Reciprocity, or the mutual usefulness of sentient beings, increases a thousandfold the number of beings who enjoy life, even if sentient beings could exist without tormenting and devouring other animals. The greatest amount of Life possible, according to invariable Natural Laws, is as indispensable to prove the infinite wisdom and benevolence of the God of Nature as that man and all other animals have been lavishly fitted out with the instruments necessary for making life agreeable. Reason, for instance, is man's greatest instrument for his own happiness and for

necessarily inflicting pain on, and devouring, other animals; yet even J. S. Mill is compelled to be so inconsistent as to regard human reason as a proof of wisdom and benevolence in Nature when consistently he ought to have regarded this human instrument of animal torture and death as the gift of his invented Devil of Nature. The author is always pleased to meet with many of the inconsistencies of the believers in follies and the doubters or deniers of religious truths; for if unwise people were always to act consistently according to their Gospels of eternal damnation or annihilation, the earth would be a real hell, and non-sentient existence preferable to human life. That men are better than their creed, is true of Pagans, Sceptics and Atheists, but the Religion of God is infinite wisdom and benevolence, and the wisest and best Humanitarian philosophers during the eternal future can never be wiser and better than their religion.

The insects, when using and not abusing their capacities and liberty, prefer their short or long lives in which they molest and live upon man and other animals, and in their turn are tormented and devoured by them, to no life at all; for Life is justly regarded as a blessing by the insects, and therefore proves the existence of wisdom and benevolence in Nature.

The fish when using and not abusing their capacities and liberty prefer their short or long lives in which they molest man and other animals, and in their turn are tormented and devoured by them, to no life at all;

for Life is justly regarded as a blessing by the fish, and therefore proves the existence of wisdom and benevolence in Nature.

The birds when using and not abusing their capacities and liberty prefer their short or long lives in which they molest or live upon man and other animals and in their turn are tormented and devoured by them, to no life at all ; for Life is justly regarded as a blessing by the birds and therefore proves the existence of wisdom and benevolence in Nature.

The beasts when using and not abusing their capacities and liberty prefer their short or long lives in which they molest and live upon man and other animals and in their turn are tormented and devoured by them, to no life at all ; for Life is justly regarded as a blessing by the beasts, and therefore proves the existence of wisdom and benevolence in Nature.

Mankind when using and not abusing their great capacities and liberty prefer a long life to a short one, and the shortest life to none, although in their lives they necessarily inflict pain and live upon animals, and in their turn are molested and devoured by them ; for Life is justly regarded as a blessing by all mankind (except the insane suicides) and therefore proves the existence of wisdom and benevolence in Nature.

If, therefore, a tenth part of the pains which have been foolishly expended by Sceptics and Atheists in finding malevolent adaptations in all nature,

had been wisely employed in acquiring intelligence and goodness by collecting evidence to exhibit the attributes of the God of Nature for the admiration and imitation of mankind, what scope for glorification would not have been found in the entire existence of all terrestrial beings, seeing that all are mutually useful one to another, living upon and being lived upon by the organisations of other species, each animal being lavishly fitted out with the faculties, instruments and liberty to shorten or prolong its life according to invariable Natural laws! Scientific philosophers, therefore, know that the natural laws according to which the incarnation of beings takes place, exhibit as much the infinitely wise, just and merciful attributes of the God of Nature as those according to which J. S. Mill, for want of intelligence and knowledge, believed in a non-omnipotent Creator and a more powerful Devil. The pagan and sceptical idea of an omnipotent God of Nature must be that the Omnipotent can do all that human fools think or wish He can do, and that those scientific philosophers who deny, for instance, that the God of Nature can put the universe into a nutshell, or can create or annihilate a single being or the least of substance, or can become finite, powerless, changeable, unwise, unjust and unmerciful, or can change into a being like Jehovah or Jesus, the fictitious and real idols of modern Trinitarian paganism,—deny the omnipotence of the God of Nature. The false definition of the omnipotence of an infinitely wise, just and merciful Being makes

stupidity believe either in miracles and begging prayers or in atheism, and causes mediocrity to indulge in scepticism. The author, therefore, impresses upon his students that the true definition of the attribute Omnipotence of the unchangeable and infinitely wise, just and merciful God of Nature is that He, the only omnipotent being, without the possibility of failure can and does always execute His eternal unchangeable and infinitely wise, just and merciful Will, uninfluenced by the foolish and selfish thoughts, wishes, opinions and acts of human dreamers, beggars and critics.

A few years ago, when reading Dr. Pullar's English translation of Dr. Neumann's Manual of Skin Diseases, an excellent book both for the Medical profession and the general public, the author was struck with admiration at the wisdom and benevolence of the God of Nature as exhibited in the recent microscopical discovery, viz.: that the contagious skin disease called *scabies* or itch is produced by animalculæ called *acarus scabiei* or itch insect. Thus even the corrective pain necessary to teach man cosmopolitanism and cleanliness, gives pleasure to another species of sentient beings. The most unwise and selfish Sceptic or Atheist must admit that this instance exhibits the wisdom and benevolence of the God of Nature, Who prefers to give a short life to no life at all, and Who not only causes death and pain for the ultimate good of the sufferer, but Who also makes the causing of death and pain the source of life and pleasure to others. It is

the author's opinion that all contagious diseases are caused by animalculæ and that therefore cholera is imported by the importation of choleric animalculæ which, under circumstances favourable for them and unfavourable for mankind, rapidly multiply. Contagious diseases affecting the human body, like infectious superstitions diseasing the human soul, may be sometimes modified and cured, but will always re-appear until the Religion of God shall have converted all mankind into progressive, cosmopolitan, republican and co-operative Humanitarians whom the God of Nature will reward with mental and physical health and progressive happiness.

Humanitarian philosophers can, therefore, not believe that the universe is governed more by J. S. Mill's invented powerful Devil than by his less powerful God, but are compelled by their intelligence, to know that the existence of all sentient beings upon earth, from microscopical animalculæ to mankind are, to intelligent men, the greatest proofs of the existence of the God of Nature and of His attributes of infinite power, justice and benevolence. Although, previously, the author has sufficiently demonstrated the absurdity of J. S. Mill's erroneous remark that, "the most atrocious enormities of the worst men would be more than justified by the apparent intention of Providence, that throughout all animated nature the strong should prey upon the weak;" yet the following reply may, perhaps, be welcome to some students of this essay. The author denies, that in any species of sentient beings upon earth, not

excepting even mankind, the species within which the most atrocious enormities of the worst kind are committed, the apparent intention of Providence is, that the strong should prey upon the weak. On the contrary, the apparent and real intention of Providence is, that the strong should succour the weak of the same species. Hence, even the worst individuals make a distinction in favour of the weak in the shape of children, the sick, old people, and delicate women. The Universal Providence also corrects those who oppress the weak of the same species, not only in their future lives, but also in their present one, both internally and externally, as the instincts of sympathy and self-preservation, will ally the large majority of the species against the few who prey upon the weak of the same species. That one species preys upon others, and that other species prey upon the one, has been shown to be infinitely wise, just and benevolent ; but J. S. Mill could not have meant the mutual usefulness of animals, for in that case the weaker species (the animalculæ and insects) prey more upon the strong than the strong upon the weak. Intelligent and moral men will, therefore, not imitate a so-called Vegetarian who devours daily, thousands of sentient beings through the air, water and food he lives upon, and yet whose unenlightened conscience forbids him to eat birds, sheep, oxen, or rabbits, each of whom has lived upon thousands of insects and animalculæ. The unwise will always be found in the two extremes of being either Heathens or Atheists, polygamists and rakes or monks and nuns, monarchical slaves or anarchical tyrants,

drunkards or teetotallers, gluttons or ascetics, toilers or idlers. The wise, however, will be Humanitarian monogamists, lovers of liberty, temperate in wholesome drink, food and work. For, the imitation of the wisdom of the God of Nature as revealed in Nature, will make the *Imitator* a benefactor to both the weak and the strong of his own species ; and he will also prolong and make happier the lives of useful and harmless animals, unless when killing them with the least possible pain for human food, clothing, and other useful purposes.

The preceding observations are far from having exhausted the almost infinite variety of modes and occasions, in which the idea of conformity to Natural Laws, as explained by Humanitarian philosophers, ought to be introduced as the element or foundation of ethical appreciation of actions and dispositions. The same favourable prejudgment ought to follow the term Natural Laws, as explained by Humanitarian philosophers, if contrasted with the laws made by selfish and cunning priests, despots, politicians and lawyers. It is, however, indispensable for the philosopher to remember that falsehoods are more easily exterminated than the terms in which they were clothed. The falsehoods "the sun rises," "the sun sets," have been disbelieved by educated Europeans and Americans for centuries, yet the expressions are still used even by astronomers, and teach false science to the uneducated and thoughtless. The falsehood of a finite God residing in a local heaven above our head, as expressed in the prayer



ascribed to Jesus, "Our Father who art in heaven," is disbelieved by all intelligent Europeans and Americans; yet the expression is still used, even by the least pagan of Christians, the Unitarians, and teaches false religion to the stupid, deluded or thoughtless people who call themselves Christians. The mischief done by the employment of terms conveying falsehoods, is nearly as great as teaching the falsehood itself. Even in Europe and America, the teachers of Christian paganism still make their contemporaries accept the falsehoods of the past, and as during the last 1800 years, so in the present and the future, until its extermination, Christian superstition and false science and philosophy, will oppose the true religion, science and philosophy, taught eternally by the God of Nature, to the wisest and best of human beings, the Humanitarian philosophers.

The mental or moral constitution or character of men, innate or inherent at birth, is as much an artificial creation or acquisition during preceding human lives as the creation or acquisition of character during the present life, since nothing but the capacities to make acquisitions, alterations and exterminations of qualities during human lives are uncreated and inalienable, or eternal, in the human soul. Thus, the most civilised state with the best laws, arts or knowledge is not less natural than a savage state with scarcely any laws, arts or knowledge, since the civilised state is the result of the eternal capacities used during human lives, whereas the savage state is the result of the same eternal capacities neglected or abused during human

lives. Thus, benevolence and the moral sentiment acquired by the non-benevolent and the immoral during the present life are not less natural acquisitions than the benevolence and moral sentiment acquired during preceding human lives by, and therefore innate or inherent at birth in, the so-called benevolent and moral by nature. Thus, poetry and oratory acquired by the non-poets and non-orators during the present life are not less natural acquisitions than the poetry and oratory acquired during preceding human lives, and therefore innate or inherent at birth in poetic and oratorical geniuses.

Man is always natural, and acts always naturally, whatever character he may have artificially acquired, since all human beings however they use, neglect or abuse their capacities during human lives, can neither create nor annihilate a single capacity, but may create, change or annihilate the qualities which constitute human character. All the manifestations by human beings are therefore natural whether the manifestations be good or evil, the results of old or new acquisitions. The term "natural" is consequently either superfluous or wrongly employed, and in the latter case ought to be replaced by proper terms as illustrated in the following paragraph.

A person moves or speak with *acquired* (instead of *natural*) grace. This man's *real* (instead of *natural*) character is so-and-so. A person was *born* (instead of *naturally*) dull but he made himself intelligent by reflecting on what he saw, heard and read during the

present life. This man was *born* (instead of *naturally*) ambitious but kept down by want of opportunity. All human beings are *born* (instead of *naturally*) more or less unwise and selfish because all *have lived* more or less as Pagans, Sceptics or Atheists. A few persons are *born* (instead of *natural*) philosophers because they have lived as Freethinkers and not as the credulous Heathens, who still fill the pagan temples, synagogues, mosques and churches. Humanitarians will be *born* (instead of *naturally*) wiser and better and live under more favourable circumstances in every future life than in the preceding one, because the Religion of God will increase their wisdom and goodness and induce them to change the earth into a progressive paradise.

Every phenomenon is natural and none unnatural, for even the term "unnatural" is natural, as it is the natural invention of a naturally unwise person. The author, therefore, entirely agrees with the following quotation from J. S. Mill's essay on Nature, if J. S. Mill's word "hardly" in italics is changed for the author's word "not" in the parenthesis.

"There is *hardly* (not) a bad action ever perpetrated which is not perfectly natural, and the motives to which are not perfectly natural feelings. In the eye of reason, therefore, the plea in extenuation of a culpable act because it was natural, or because it was prompted by a natural feeling, is no excuse, but it is quite "natural" that it should be so in the eyes of the multitude; because the meaning of the expression is, that they have a fellow-feeling with the offender.

When they say that something which they cannot help admitting to be blameable, is nevertheless natural, they mean that they can imagine the possibility of their being themselves tempted to commit it. Most people have a considerable amount of indulgence towards all acts of which they feel a possible source within themselves, reserving their rigour for those which, though perhaps really less bad, they cannot in any way understand how it is possible to commit. If an action convinces them (which it often does on very inadequate grounds) that the person who does it must be a being totally unlike themselves, they are seldom particular in examining the precise degree of blame due to it, or even if blame is properly due to it at all. They measure the degree of guilt by the strength of their antipathy; and hence differences of opinion, and even differences of taste, have been objects of as intense moral abhorrence as the most atrocious crimes."

The above quotation is followed by the summing up of the leading conclusions which finish J. S. Mill's essay on Nature. The author, however, cannot yet finish this essay without some remarks on J. S. Mill's essay on "Utility of Religion" and especially on its last eleven pages.

In his essay on "Utility of Religion" J. S. Mill proves himself to have been ignorant of the indisputable fact that truth is always beneficial, but falsehood, pernicious, and that, therefore, the usefulness of a principle proves its truth, but the pernicious effect of a principle, its falsehood. Thus, an argument for the

utility of the Religion of God is not an appeal to prejudiced or stupid Pagans, Sceptics and Atheists to induce them to practise a well-meant hypocrisy, but to induce them to acquire impartiality or intelligence, without which, they can never know the truths which were unknown to, or opposed by, their ignorant or prejudiced parents. Sceptics and Atheists, like J. S. Mill and his father, must not fancy themselves impartial when their writings prove them as prejudiced against the existence and true attributes of the God of Nature and the human soul, as the Heathens are prejudiced in favor of miracles, heavens and hells. The personal experience of the author will be corroborated by every one of his impartial students that there are comparatively more bigots among men who call themselves Sceptics and Atheists than among Unitarian and Broad Church Christians. Prejudiced and unwise J. S. Mill, for instance, asserts, in his essay on "Utility of Religion," that any religion teaching the worship of the God of Nature cannot possibly produce the best moral effects, unless one supposes a certain torpidity, if not positive twist in the intellectual faculties of the worshippers. In the following quotations the author will let J. S. Mill prove himself to have been one of the few unhappy creatures of circumstances whose atheistical education produces a certain torpidity, if not actual twist in their intellectual faculties, and whose parents imbue them with a special hatred for natural religion.

"It is impossible that any one who habitually thinks,

and who is unable to blunt his inquiring intellect by sophistry, should be able, without misgiving, to go on ascribing absolute perfection to the author and ruler of so clumsily made and capriciously governed a creation as this planet and the life of its inhabitants. The adoration of such a being cannot be with the whole heart, unless the heart is first considerably sophisticated. The worship must either be greatly overclouded by doubt, and occasionally quite darkened by it, or the moral sentiments must sink to the low level of the ordinances of Nature: the worshipper must learn to think blind partiality, atrocious cruelty, and reckless injustice, not blemishes in an object of worship, since all these abound to excess in the commonest phenomena of Nature. It is true, the God who is worshipped is not, generally speaking, the God of Nature only, but also the God of some revelation; and the character of the revelation will greatly modify and, it may be, improve the moral influences of the religion. This is emphatically true of Christianity; since the Author of the Sermon on the Mount is assuredly a far more benignant Being than the Author of Nature. But unfortunately, the believer in the Christian revelation is obliged to believe that the same being is the author of both. This, unless he resolutely averts his mind from the subject, or practises the act of quieting his conscience by sophistry, involves him in moral perplexities without end; since the ways of his Deity in Nature are on many occasions totally at variance with the precepts, as he believes, of the same Deity in the Gospels."

“I say nothing of the moral difficulties and perversions involved in revelation itself; though even in the Christianity of the Gospels, at least in its ordinary interpretation, there are some of so flagrant a character as almost to outweigh all the beauty and benignity and moral greatness which so eminently distinguish the sayings and character of Christ. The recognition for example, of the object of highest worship, in a being who could make a Hell, and who could create countless generations of human beings with the certain foreknowledge that he was creating them for this fate. Is there any moral enormity which might not be justified by imitation of such a Deity? And is it possible to adore such a one without a frightful distortion of the standard of right and wrong? Any other of the outrages to the most ordinary justice and humanity involved in the common Christian conception of the moral character of God, sinks into insignificance beside this dreadful idealisation of wickedness.”

The author who has not, like J. S. Mill, been taught to think, but habitually thinks; and who does not, like J. S. Mill, blunt his inquiring intellect by the sophistry of a father, like James Mill, can without misgiving (nay! is intellectually and morally compelled to) go on ascribing absolute perfection to the Ruler of so perfectly and invariably governed a portion of Nature as this planet and the life of its inhabitants. The adoration of such an invariable and infinitely wise, just and benevolent Being will necessarily be with the whole human mind and heart, unless the mind and heart of

the worshipper are darkened by ignorance and wickedness, or sophisticated by prejudiced and selfish pagan, sceptical and atheistic parents or teachers. The worship of the God of Nature by a Humanitarian philosopher is completely free from doubt and is occasionally brightened by new discoveries, each of which exhibits more perfectly the glory of the God of Nature and thereby increases human happiness. The moral sentiment of such a worshipper rises towards the heights of the ordinances of the God of Nature, yet he delays his ascent in order to extricate from the mires of paganism, scepticism and atheism his crawling brothers and sisters, to put them on the dry land of the Religion of God, to teach them the art of walking, so that all mankind may be out of danger and ascend with him the road of progressive happiness. When the Religion of God shall have converted Sceptics like J. S. Mill into Humanitarian worshippers of the God of Nature, then they will know that, as has been shown in the preceding pages of this essay, the blind partiality, the atrocious cruelty and the reckless injustice, asserted by J. S. Mill to abound to excess in the commonest phenomena of Nature, are in accordance with the invariably wise impartiality, justice and benevolence of the God of Nature. No man has ever proved, or can ever prove, the existence of a phenomenon which truly exhibits a single blemish in the Object of Humanitarian worship, but it is very easy to prove the ignorance, folly and conceit of Sceptics and Atheists who do not learn wisdom, justice and benevolence



from the God of Nature by the study of Natural Laws, but who regard themselves or other fallible men as the Criterion of right and wrong, wisdom and folly. Sceptics and Atheists, however, cannot be expected to possess the wisdom to know that even the unanimous opinion of all mankind would be the greatest human folly if it declared the government of Nature to be imperfect, since perfection and imperfection, wisdom and folly presuppose an infallible Criterion from which wise men learn, but which fools reject. This infallible Criterion is the divine government of Nature according to the invariable Natural Laws and all the true ideas of wisdom, justice and benevolence ever entertained by man have been derived from the study of Natural Laws, the Word spoken by the God of Nature, everywhere and always, but listened to and understood best by those human beings who hear the divine words by their own observation, and who understand them by their own reasoning, and not like J. S. Mill by the imperfect observation and reasoning of other men.

It is unfortunately still true that the Being who is worshipped by Monotheists is not, generally speaking, the God of Nature only, but also the God of some priestly revelation like the Bible, the Gospels or the Koran; and the character of the revelation will greatly modify and mostly neutralise or even destroy the moral influences of the eternal Religion of God. This is emphatically true of Christianity, a term very difficult to define, since it is the common appellation of numerous contradictory beliefs, the only common

features being : that each sectarian belief claims to be the only true form of Christianity, that every form of Christianity robs man of his present and future real happiness upon earth by the promise of eternal bliss or damnation in the invented places called heaven and hell; and that all the creeds of Christianity are nurseries of superstition and enemies of religion. Erring J. S. Mill had a fellow-feeling for the erring human Author of the Sermon on the Mount, but hatred for the unerring divine Author of the Religion of God, since ignorance and prejudice prevented J. S. Mill from knowing that all the goodness and wisdom of his human teachers had been derived from the infinite wisdom and benevolence of the God of Nature, and that the Author, or more probable authors, of the Sermon on the Mount regarded the God of Nature as an infinitely wise, just and merciful being. The three following paragraphs from the author's "Lecture at Chelsea Bridge" will prove to the students of this essay that the Bible perverted the reason of Jesus and His disciples, and that consequently the Sermon on the Mount, besides the good, inculcates also principles which, if carried out, would destroy Humanitarian civilisation, and restore the dark ages of Christian barbarism.

THE RELIGION OF GOD AGAINST THE SERMON ON THE MOUNT.

*In opposition to Matthew v. 17—19.*

"Humanitarian philosophers will destroy the pernicious laws, invented by priests and blasphemously ascribed to the God of Nature, but they will expound more clearly the truths

taught in the Past and the Present; they will also discover in Future some of the eternal commandments of the God of Nature as yet unknown to man. The unwise teachers of erroneous doctrines (such as are contained in the Bible and sanctioned in the Sermon on the Mount) will enlarge the kingdom of hell within themselves and others, as well as the vale of misery upon earth, until they are converted into Missionaries of the Religion of God, when they will change their own hell and that of others into a republic of heaven, and this earth from a vale of misery into a progressive paradise."

*In opposition to Matthew v. 39—42.*

"Resist evil with all your might, but do not revenge yourself. If any man therefore smite you on the right cheek do not turn to him the other also, but defend yourself and pardon his assault; for stupidity, cowardice and vindictiveness make tyrants and enemies; but intelligence, courage and forgiveness convert them into your equals and friends. If thieves will sue you at law and take away your coat, let them not have your cloak also, but take care of your property; for folly makes knaves, but wisdom converts them into honest people. Judiciously lend to them that want your assistance without waiting till people ask you, and do everything to oblige, but nothing from compulsion."

*In opposition to Matthew vi. 25—31.*

"You cannot serve the God of Nature unless you love yourselves, by spiritually and materially enriching the human race. Take care therefore to prolong the present life of man by providing food, drink, clothes and shelter; for the God of Nature rewards the human soul with intellect, and successively clothes her with a newly organised body, in order that man may sow, reap, eat and store up food that nourishes the soul and body. The thoughtlessness of the ignorant and

credulous who erroneously believe that the God of Nature is both the universal and special providence of sentient beings, has diminished the stature of man, and shortened human life; the thoughtfulness of Humanitarians, however, who know that the God of Nature is only the universal providence, and that man must be his own special providence, will add to the stature of man and lengthen human life. Take thought also for your innumerable future lives by providing your children with better organised bodies and with a better intellectual, moral and physical education than you received from your parents, so that the future generations may more easily earn for themselves the necessities and luxuries of life and enjoy greater happiness than yourselves at present. Do not, however, render yourselves miserable by anxieties, but live happily by being provident, by always trying to improve your circumstances, and by having the implicit faith that the God of Nature will reward your wise and persevering exertions with success in due time."


The intelligent students of this essay will know that human nature compels a fool to regard wisdom as folly, and folly as wisdom. J. S. Mill, therefore, could not help regarding the God of Nature, the source of benevolence itself, as less benignant than the Author of the Sermon on the Mount; although Mill's benignant being, like the other orthodox Bible believers of his time, regarded the Jews as children of God, but all other nations as dogs and swine; so that Peter had to invent a vision, in order to justify to the other Apostles, his intercourse with the Gentiles. The conduct of the Apostles and the pretended vision of Peter after the death of Jesus, and after the invented Resurrection and Ascension, conclusively prove to the intelligent

student of the New Testament, that Jesus was not a Cosmopolitan but a believer in Caste, and therefore, far inferior in benignity to thousands of the very Christians and Sceptics who mistake him for the wisest and best of men. The Christ of Mill, Renan and Strauss, has not been derived from the Gospels, but from their desire to personify the ideal man of their imagination. The author desires for all martyrs like Socrates, Jesus and Giordano Bruno an impartial judgment, but he is opposed to idolatry, which is inevitable, if the faults of great men are ignored and their virtues untruthfully extolled. The Roman Papacy, the Greek Patriarchate, the English Primacy, owe their origin to telling falsehoods in favor of martyrs; for Christian idolatry would have been impossible, if the Apostles and their followers had spoken of Jesus impartially and truthfully. All the good in every revealed religion is natural religion or derived from the God of Nature, but the preponderating evil of revealed religions is human or evolved from the brains of ignorant or piously deceitful men. It is, therefore, unfortunate that the Christian believer in the God of Nature is obliged to believe that the same being is the author both of natural religion and the Scriptures. This, unless he resolutely averts his mind from the subject, or practises the art of quieting his conscience by sophistry, involves him in moral perplexities without end; since the ways of his Deity in Nature are happily on many occasions totally at variance with the pernicious precepts, as he believes, of the same Deity in the Gospel. J. S. Mill appears to have been

dissatisfied with the hundreds of Christian Sects, and to have desired the creation of a new form of Christianity, for, in the following quotation he says of most of the Christian outrages, to the most ordinary justice and humanity:—

“They are happily, not so unequivocally deducible from the very words of Christ, as to be indisputably a part of Christian doctrine. It may be doubted, for instance, whether Christianity is really responsible for atonement and redemption, original sin and vicarious punishment; and the same may be said respecting the doctrine which makes belief in the divine mission of Christ a necessary condition of salvation. It is nowhere represented that Christ himself made this statement, except in the huddled-up account of the Resurrection contained in the concluding verses of St. Mark, which some critics (I believe the best), consider to be an interpolation. Again, the proposition that ‘the powers that be, are ordained of God,’ and the whole series of corollaries deduced from it in the Epistles, belong to St. Paul, and must stand or fall with Paulism, not with Christianity.”

It is a pity that J. S. Mill was not more explicit about the *very words* of Christ, the true definition of Christianity, the passages in which Jesus called himself Christ, and his doctrines Christianity; because Humanitarians still regard the doctrines of St. Paul as Christianity, but J. S. Mill’s ideas of Christianity as Millianity. A Sceptic’s praise of revealed religions and depreciation of natural religion is obvious, since men, like J. S.

Mill, know that the teachers of natural religion are their greatest opponents, and the only possible conquerors of scepticism and atheism. Whenever Christians debate with Atheists, the former defend the existence of the God of Nature, but the latter attack either the Bible God, or the Trinity. Both the Atheists and the Christians are as wise as J. S. Mill in their mode of defence and attack, for they know their own strong and weak positions, and the weak and strong ones of their opponents. Thus, every debate on the existence of God and His attributes, between Christians and Atheists, is as great a tribute paid by both parties to natural religion, as J. S. Mill's depreciation of the latter in favor of revelations. That mankind will live more happily without superstitious revelations, and that human happiness is impossible without natural religion are truths taught by the best and wisest persons. Mediocrity, however, has no faith in truth, and wrongly thinks itself justified in adulterating natural religion with either superstition or atheism, in order to make morality palatable to the vitiated taste of the stupid and the selfish. Superstition and Atheism will always be found allied against their common enemy, natural religion, however they may quarrel about the possession of the ignorant or learned slaves of selfish stupidity and mediocrity. Belief in superstition and atheism, however, are the correction for mental idleness and immoral or selfish thoughts, desires and actions, but the knowledge of natural religion is the reward for mental activity and moral or philanthropic thoughts,  and actions.

J. S. Mill depreciated natural religion most, because he feared it most, and his fear of being conquered by natural religion would have been realised during his life, if he had looked his opponent and friend in the face by publishing his views. To write essays like "Nature" and "Utility of Religion" between 1850 and 1858, and to leave them from whatever motive unpublished even in 1873, is nearly inexcusable in a man of J. S. Mill's position. Humanitarian philosophers, for his own sake, regret J. S. Mill's grave mistake which both destroyed his reputation and greatly prevented his intellectual and moral progress. It is the special duty of all public persons to make their views on religion known to their fellow men, since silence in politicians may be as deceitful as when Sceptics and Atheists teach Christianity for a Roman Catholic cardinalship or an English Protestant bishopric. It is cowardice to be afraid of making known one's religious opinions. It is vanity and folly not to publish one's religious opinions, because they are only half-formed, for nothing but criticism could have demonstrated to J. S. Mill the folly of his half-formed opinions expressed in his three essays on religion.

That J. S. Mill praised revelations only in order to depreciate natural religion, and that he believed less in Christianity than in the Religion of God, will have been seen from his remarks on hell, atonement and redemption, original sin and vicarious punishment, belief in the divine mission of Christ and the doctrines of St. Paul. Humanitarian philosophers in common with



J. S. Mill, reject the paganism, superstition and immoral doctrines contained in every form of Christianity; but they do not, like J. S. Mill, reject the natural religion taught more or less in every one of the revealed religions. In order to remove even the least doubt that J. S. Mill committed a pious fraud when he *unjustly* depreciated natural religion by praising Revelations, especially that of Christianity, I give the following quotation in which he *justly* depreciates *every* form of Christianity.

“But there is one moral contradiction inseparable from every form of Christianity, which no ingenuity can resolve, and no sophistry explain away. It is, that so precious a gift, bestowed on a few, should have been withheld from the many; that countless millions of human beings should have been allowed to live and die, to sin and suffer, without the one thing needful, the divine remedy for sin and suffering, which it would have cost the Divine Giver as little to have vouchsafed to all, as to have bestowed by special grace upon a favoured minority. Add to this, that the divine message, assuming it to be such, has been authenticated by credentials so insufficient, that they fail to convince a large proportion of the strongest and most cultivated minds, and the tendency to disbelieve them appears to grow with the growth of scientific knowledge and critical discrimination. He who can believe these to be the intentional short-comings of a perfectly good Being, must impose silence on every prompting of the sense of goodness and justice as received among men.”

The above quotation cannot be successfully refuted by any believer in miracles, begging prayers, or divine special providence ; for, if any form of paganism be true, folly would be the greatest wisdom, but the acquisition of intelligence and goodness, the greatest folly. Stupid or cunning selfish fools, whether enthroned at the Vatican or Berlin, residing in archiepiscopal palaces or ducal mansions, surrounded by millions of Catholic beggars or Protestant paupers, of course, wish the superstition to be true which promises heaven even to the most wicked, if they kill their reason and conscience, and believe the most absurd and immoral dogmas. The wish being father to the thought, the ambitious or sensual, who mislead and misrule the *stupid*, easily make themselves believers in popular superstitions ; for, self-delusion is the retribution for the Llama and Pope, the Chinese Emperor and the Sultan, the Brahmin and Aristocrat, the Jesuits and Revivalists. It is one of the greatest proofs of the infinitely wise, just and benevolent invariability of the divine government, that the foolish and the wicked always accept some form of superstition and atheism but always reject the Religion of God. The wise and good, however, always accept as much of the Religion of God, as has been discovered by human wisdom and goodness, but always reject every form of superstition and atheism. In every country and at all times, the truth of the preceding remarks may be verified ; for even in every Christian Sect, the least foolish and wicked are those who believe least in the miraculous and immoral

portion of Christianity, but most in that portion of their creed which has been derived from the eternal Religion of God. Some Heathens may be more conscientious than others, and some less superstitious than others, but at Oecumenical Councils, in the Houses of Convocation, and in every assembly of Pagan priests, the darkness of ignorance and hatred will always triumph over the light of knowledge and love, since priestcraft always makes the majority superstitious and wicked.

The *invented* divine special providence, therefore, is indefensible, but the *real* Universal Providence cannot be attacked by any one without being exposed by Humanitarian philosophers either as an ignoramus, or as a conceited wiseacre. The God of Nature does not work miracles to reward with knowledge of the Religion of God the mentally lazy, or, with belief in the Religion of God the selfish perverters and killers of consciences, but He rewards, according to their merits and His invariable Natural Laws, with knowledge of the Religion of God the mentally industrious, and with belief in it, those who keep their instincts pure by love and faithfulness to conviction. The Religion of God has not, like human superstitions, a local and temporary commencement and end, but is universal and eternal, although the knowledge of it, or belief in it, is individual and temporary. For, as the sun exists though the blind cannot see him, and the dwellers in pits and caves are only partially benefited by his light, so also the Religion of God exists although the stupid do not know it, and the prejudiced are only benefited

by its beneficent doctrines in proportion as the rays of the latter penetrate the walls of paganism and atheism.

The following quotation exhibits J. S. Mill in his true colour of religion hater :

“It is, no doubt, possible (and there are many instances of it) to worship with the intensest devotion either Deity, that of Nature or of the Gospel, without any perversion of the moral sentiments, but this must be by fixing the attention exclusively on what is beautiful and beneficent in the precepts and spirit of the Gospel and in the dispensations of Nature, and putting all that is reverse as entirely aside as if it did not exist. Accordingly, this simple and innocent faith can only, as I have said, co-exist with a torpid and inactive state of the speculative faculties. For a person of exercised intellect there is no way of attaining anything equivalent to it, save by sophistication and perversion, either of the understanding or of the conscience. It may always be said both of sects and of individuals, who derive their morality from religion, that the better logicians they are, the worse moralists.”

All intelligent and good persons must agree with J. S. Mill in his remarks on the Deity, precepts and spirit of the Gospel, but must disagree with him in his remarks on the Deity and dispensations of Nature. The author has shewn that J. S. Mill's idea of the imperfections of Nature exists only in the minds of ignorant, prejudiced and conceited Sceptics and Atheists. But if there be among all living Sceptics and Atheists a person who in his ignorance and conceit

thinks that he or she can point out a single dispensation of Nature that is not beautiful or beneficent and which is not in conformity with the idea of an omnipotent, immutable, eternal, omnipresent, and infinitely wise, just and merciful Deity of Nature, let him or her do so at once and even the author with his little knowledge of the Religion of God will easily explain the phenomenon and expose the folly and conceit of such a person. The wise and good worship with the intensest devotion the God of Nature, and are thereby strengthened in their intelligence and moral sentiments. They fix their attention on what they know to be beautiful and beneficent in the dispensations of Nature, but more on those dispensations which they merely believe to be beautiful and beneficent in order to change their belief into knowledge. Accordingly, this simple faith can only co-exist with a healthy and active state of the reasoning faculties, like those of a Humanitarian philosopher, but not with the morbid activity of the speculative faculties, like those of sceptical and atheistic metaphysicians. A person of exercised intellect and moral sentiment cannot exclude Humanitarian knowledge and faith, save by sophistication and perversion, either of the understanding or of the conscience. For the God of Nature is the only source of morality, and there is not a single precept of morality known or practised by any person, be he Pagan or Atheist, which has not been derived from the Religion of God.

According to J. S. Mill, "the theory respecting the origin and government of the universe which alone

stands wholly clear both of intellectual contradiction and of moral obliquity, is that which, resigning irrevocably the idea of an omnipotent creator, regards Nature and Life not as the expression throughout of the moral character and purpose of the Deity, but as the product of a struggle between contriving goodness and an intractable material, as was believed by Plato, or a Principle of Evil, as was the doctrine of the Manicheans. A creed like this, which I (J. S. Mill) have known to be devoutly held by at least one cultivated and conscientious person of our own day, allows it to be believed that all the mass of evil which exists was undesigned by, and exists not by the appointment of, but in spite of the Being whom we are called upon to worship."

According to Humanitarian philosophers, however, the belief of Plato and the doctrine of the Manicheans respecting the origin and government of the universe are full both of intellectual contradiction and of moral obliquity. For, the theory praised by J. S. Mill presupposes either that a non-omnipotent Creator can create matter, and that the created matter turned out to be intractable material and therefore more powerful than its Creator, or that the Devil is the most powerful, if not omnipotent, Creator of the intractable material and that his creation therefore successfully resists all the attempts of the non-omnipotent good Creator of Pagans and Sceptics. The idea of intractable material, whether successfully resisting its non-omnipotent Creator, or whether the creation of a Devil more powerful than

Jupiter, Jehovah, or any other personifications of priest-craft, is an idea that does not stand wholly clear both of intellectual contradiction and of moral obliquity, although criticised favourably by J. S. Mill and held by Plato, the Manicheans, and at least one cultivated person of our own day. The Religion of God alone stands wholly clear both of intellectual contradiction and moral obliquity, because it teaches the *eternity* and not the invented creation, or origin of Nature, and the existence of the *omnipotent*, immutable and infinitely wise, just and merciful Governor of the universe. The intelligent and moral will know that all the various theories of creation are the inventions of ignorance and cunning, and that the God of Nature is neither the Creator of eternal matter, nor of eternal souls, but the eternal and *omnipotent* Governor of Nature according to His own nature or attributes. The best explanation Humanitarian philosophers, at present, can give to mankind respecting the relation of the universe to the God of Nature is that Nature is, to speak figuratively, the eternal body of the eternal God, or as expressed by the Humanitarian poet Pope :—

“ All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul.”

Nature is proved perfect by the very errors, crimes, and consequent temporary misery of sentient beings. The struggle, however, is not between the God of Nature and intractable material, but between man and other parts of Nature (matter and souls). Material is intractable only when man is stupid and vicious, but

tractable when man is intelligent and virtuous. Nature and Life, therefore, are the expression throughout of the moral character and purpose of the Deity, for it is moral that the acquisition of intelligence and goodness is rewarded, but that of stupidity and wickedness, corrected; it is also a benevolent purpose, that both temporary rewards and corrections lead to the progressive happiness of sentient beings. These are the doctrines of the Religion of God, which will be the future religion of all mankind, and this only true religion, therefore, alone explains that all the mass of evil was intended by the Being whom Humanitarians worship, for the correction of stupid or selfish Pagans, Sceptics and Atheists and that the increasing mass of good is intended by Him as the reward for the increasing human intelligence and goodness, or for the increasing human knowledge of the Religion of God and the practice of its divine principles. The Humanitarian philosopher assumes in this only true religion the exalted character of a fellow-labourer with all mankind, a fellow-combatant in the great strife with human stupidity and wickedness; contributing his little, which by the aggregation of many like himself becomes much, towards that progressive ascendancy, and ultimate complete triumph of good over evil, which history since the decline of paganism and atheism, points to, and which the Religion of God teaches us to regard as eternally designed by the Being to Whom we owe the infinitely wise, just, and merciful government of Nature. Against the intellectual and moral tendency



of this religion no possible objection can lie: it can produce even on those who merely believe in it, no other than an ennobling effect. The evidence for it does not depend upon a belief in the intelligence and honesty of men like Peter and Paul, or of the unknown authors and copyists of books like the Christian Scriptures, but is based upon the eternal and omnipresent government of Nature itself. Neither men nor books, but the God of Nature Himself, therefore, is the eternal Author and Teacher of the Religion of God. Humanitarian philosophers and their books, however, although the wisest and best disciples of the God of Nature and the most correct translations of the Religion of God are not infallible. Future Humanitarian philosophers will therefore diligently study the eternal omnipresent and infallible *original* Religion of God and make improvements and additions to the translation by the Humanitarian philosophers of the past. The rewards and corrections according to the Religion of God, both in the present and future, are self-evident and certain, but the evidence for J. S Mill's idealism, euphoniously called the religion of humanity, indeed, if evidence it can be called, is too shadowy and unsubstantial; and, as it holds out neither rewards to the wise and good martyrs, nor corrections to the stupid and selfish suicides, cannot be a permanent substitute for the Religion of God. As everything beneficial in every system of Paganism, Scepticism and Atheism has been derived from the eternal Religion of God, it is a waste of time for Humanitarians to wade through

books like the Vedas, Bible and Koran, in order to find a few kernels of truth soaked in a lake of poison, when their life is too short to exhaust the granaries of truth supplied by Humanitarian philosophers. Reality is more extensive and beautiful than fiction ; Humanitarians, therefore, have no need to go to "the ample domain in the region of the imagination which may be planted with possibilities, with hypotheses which cannot be known to be false ;" leaving this ample domain entirely to Pagans, Sceptics and Atheists, and confining themselves to the infinite regions of fact and reason.

Natural religion, of course, must always possess infinite advantages over superstitions, called supernatural religions, over idealism, called the religion of humanity, and over ignorance, called atheism ; for natural religion alone can answer the question whence do we come ? what are we ? and where shall we go ? The invented future states of the various superstitions, the creation of an ideal immortality, and the ignorance of materialism, are as detrimental to human happiness, as the fact of the resurrection or re-incarnations of the eternal human soul, by means of terrestrial human parents, is indispensable to the happiness of mankind. The grown up Pagan babies, prevent mankind from happily living in mansions upon earth, by their foolish belief in imaginary mansions in the skies. The grown up Sceptical children do not only waste their own time with doubt, but throw stones at those who build real palaces for mankind. The grown up Atheistical children wisely deny the existence of the Pagan mansions

in the skies, but as they stupidly believe that they exist only one day (life), they are so eager to enjoy themselves, at any cost, that either their ignorance or selfishness, makes them and others wretched. Humanitarian philosophers are the only persons whose self-knowledge demonstrates both the errors of Pagans, Sceptics, and Atheists, and the wisdom of Humanitarians who believe in the resurrections of the eternal human soul until this belief transforms them into knowing Humanitarian philosophers. Therefore, Humanitarians alone devote their present lives to create heavens within themselves and others, and a real paradise upon earth, because they do not waste their time with Pagan delusions, Sceptical doubts, and Atheistical selfishness, but live happily in the present by preparing for themselves and others happier future human lives upon our improveable globe. The fools and the wicked who wish to live in folly and wickedness will, of course, prefer Christianity or Atheism to the Religion of God, but the mistaken Heathens, Sceptics, and Atheists who have lived conscientiously will be the first to be converted into Humanitarians. For the stupid and selfish wish either Paganism or Atheism to be true, but the intelligent and benevolent wish the Religion of God to be true, and as the wish is father to the thought, it would be the first miracle if, in Europe or America, the fools and the wicked did not love either Christianity or Atheism, but hate the Religion of God. The intelligent and benevolent portion of any Christian church and Atheistic hall believes less in the Bible and Materialism than the

stupid and selfish portion, but the more intelligent and benevolent portion of a Humanitarian assembly has a greater knowledge of, or belief in, the Religion of God than the less intelligent and benevolent portion. Intelligence and goodness are the greatest enemies of Christianity and Atheism but the greatest friends of the Religion of God. The cunning and selfish Christian priests, therefore, still keep those over whom their influence is greatest, viz.—the women and the peasantry, in ignorance and selfishness, because they know that the intelligent and good persons do not esteem the Living Lies who preach the Christian Gospel of eternal damnation for money, titles and power, or for being like the shepherds who fleece, sell, or butcher their sheep. How *stupid* Christians must be for submitting to the arrogance of men like themselves, calling themselves shepherd's and their congregations flocks of sheep! Conscientious Christian priests ought to call themselves misleading sheep and not shepherds whenever they address congregations as flocks, for that is as true an appellation for every conscientious teacher of Christianity as that of wolves in sheep's clothing is for the cunning and selfish Atheists whose heads are covered by a tiara, a cardinal's hat, or a mitre. Men who call themselves Atheists in Christian countries are mostly Humanitarian in practice and at least conscientious, but the Atheists who wear imperial, royal, princely, or aristocratic coronets and call themselves Christian, Mahometan, or any other name according to the fashion of the country, and especially the Atheists who

generally are the heads of state churches and popular sects, or conservative prime ministers and high officials in monarchical countries, these real Atheists who believe only in this life, and therefore consistently regard the government of the people by superstition and selfishness as the best government and worth all the reverence and money priestly and political juggles receive, these real Atheists, and not the deluded and conscientious persons who openly confess their ignorance of self-knowledge and of the universal self, are the most dangerous of men.

The certainty of, or even the belief in, future terrestrial human lives in which we shall reap what we have sown, and in which we shall sow for future harvests, is a knowledge or faith which will not only make the knower or believer wiser, better, and therefore happier, but will also contribute to collective human bliss, both in the present and future. The author, therefore, cannot but think that as the condition of mankind becomes improved, as individuals grow happier in their lives, and more capable of deriving happiness from unselfish sources, they will care more and more for future terrestrial human lives in which they may contribute as teachers and missionaries of the Religion of God, to the conversion of Pagans, Sceptics and Atheists, into progressive Humanitarians. It is generally the comparatively happy who are the most anxious, either for a prolongation of the present life, or for a terrestrial life hereafter; it is those who are miserable upon earth who wish and believe, either the materialistic

doctrine of annihilation, or the pagan doctrine of a life in another world to be true. The selfish à deux whose second selves (lover or sweetheart, husband or wife, parent or child, brother or sister) have died, and whom stupidity, mediocrity or selfishness, has kept believers in Paganism, Scepticism or Atheism, either wish to live in another world with the recollection of the present one, or not to live at all.

The author, however, rejoices in the knowledge that the nature of beings and substance, and the government of the universe are not what human stupidity, mediocrity or selfishness makes Pagans, Sceptics or Atheists wish and believe them to be. For, extinction would be preferable to existence in any of the imaginary heavens, if the Heathens could eternally recollect the follies and crimes committed by them during terrestrial life. And, if materialism were true, viz: that man commences with the organisation, and ends with the disorganisation of the human body, death would be preferable to birth: for then universal murder and suicide would be the greatest wisdom, the only panacea to cure and prevent the ills to which human life is subject. The human race cannot live happily in the present life, when human thoughts and desires are turned from real terrestrial human life to an imaginary life in another fictitious world. Mankind also cannot live happily in the present life, when the inherent and external inequality of men may be made equal by murder and suicide; the most stupid and wicked murderer after committing suicide, being the equal of the wisest

and best martyr, according to the pernicious Gospel of materialism.

Sentient human beings, however, can live happily in the present only by the knowledge, or at least belief—

That the inherent and external inequality is the result of human practice, the harvest of the past seed ;

That the worst human character and the most unfavourable circumstances can, and ought to be changed for the better, by following the divine precepts of the Religion of God ;

That gradually during human life and completely at death, loss of recollection takes place ;

That loss of recollection is indispensable for the infinitely wise, just, merciful and therefore temporary rewards and corrections, progress and retrogression, happiness and misery of human beings ;

That eternal recollection would mean eternal and universal damnation, because even the wisest and best martyr would be eternally wretched if he eternally recollected that his murderers are eternally damned by the eternal recollection of their murderous deed ;

That all the thoughts, desires and actions, must concentrate themselves upon the improvement of terrestrial human life ;

That man is made wiser and better by the cheerful knowledge or belief, that after death we shall be born again of human parents with a character, body and circumstances moulded by our present life ;

That even the worst of human beings will commence to save himself by means of the Religion of God in some future life ;

That in the far distant future, the least advanced human being will have a better human character, a more beautiful human body, and a greater terrestrial paradise than any pagan poet has ever fancied or can imagine of gods, archangels, or heavens ; and

That the acquisition of intelligence and goodness is the only means of human salvation.

Let all the teachers and defenders of all the pagan, sceptical and atheistic denominations ransack all the libraries for all the good that has been taught and has been originally derived from the Religion of God, and they will find it to be very little, in comparison with the knowledge of the Religion of God as possessed by a self-educated Humanitarian Philosopher. Nothing can exceed or even equal the utility and beauty of the divine government of Nature, and none can appreciate more than Humanitarian philosophers the eternal truth, that reality is indeed infinitely more beautiful and useful than fiction.

J. S. Mill states, that “ if the Religion of Humanity were as sedulously cultivated as the supernatural religions are (and there is no difficulty in conceiving that it might be much more so), all who had received the customary amount of moral cultivation would, up to the hour of death, live ideally in the life of those who are to follow them : and though doubtless they would often willingly survive as individuals for a much longer period than the present duration of life, it appears to me (J. S. Mill) probable, that after a length of time, different in different persons, they would have had enough of



existence, and would gladly lie down and take their eternal rest."

Creatures of circumstances, of course, judge by themselves of others. They think that character may be entirely moulded by parents and society, that children may all be made materialists or superstitionists, that all children are born with the same or rather with no character. The author admits that the large majority of mankind are still creatures of circumstances, but that a minority, gradually increasing into a majority, are not only superior to, but the changers and makers of circumstances. J. S. Mill, for instance, born of Jewish, Buddhist, Catholic, Mahomedan or Protestant parents, and indoctrinated from infancy in the parental creed, would have lived and died in the faith of his parents, unless stronger circumstances had favoured his conversion or perversion, as exemplified by the Humanitarian converts and Roman Catholic perverts from the Church of England. If the author, however, had been born of parents like J. S. Mill and his wife, and been indoctrinated with the Religion of Humanity, he would no more have remained a believer in the Religion of Humanity than in Judaism, but would have become, what he is now, a teacher of the Religion of God. The doctrine of eternal rest exceedingly suits the deceivers, tyrants, criminals and those who do not wish to reap in the future what they have sown in the present; but it will not suit those who wish and labour for the increase of human intelligence, goodness and consequent happiness. The materialistic doctrine of

eternal rest is so obviously pernicious, that Men, ignorant of terrestrial future life as known to Humanitarian philosophers, will wisely believe in the most absurd inventions of future existence, rather than in materialism.

The Religion of God will be more sedulously cultivated than the revealed superstitions, and every Humanitarian will know, or at least believe, that death is but the temporary sleep from which the individual will wake up without recollection of the past, but with the character, body, and other fruits sown in the past and reaped in the present. The knowledge of the Religion of God will gradually increase the duration of human life, till it exceeds an age which Heathens, Sceptics and Atheists think as impossible, as their ancestors thought the speed with which we travel and communicate, beyond human power. Humanitarians, though older than a thousand years, will thank the God of Nature for the deserved lengthening of human life; because the life of such Humanitarians is a blessing till they are blessed with death or separation from an old body. Humanitarians will therefore gladly take their temporary rest of oblivion and unconsciousness, cheered by the certainty, or at least belief, that the wise longings for the blessings of human life will be realised after a variable period of unconsciousness, depending probably both on the length of individual lives and the increase or decrease of the population. It is to be expected that Suicides who delude themselves by materialism prefer imaginary eternal rest to

their wretched life, but that the wicked believers in the invented Christian devil and hell (unless they also delude themselves with the belief that they are saved by the invented Christian atonement, a delusion the most wicked Europeans and Americans effect), tremble at the approach of death, preferring the most wretched human life to their imaginary future life of eternal damnation. Humanitarians prefer, of course, life to death, day to night, consciousness to unconsciousness, recollection to oblivion, but they prefer temporary and not eternal life, day, consciousness and recollection. For happiness would be as impossible to erring or sinning beings in a world in which eternal life, day, consciousness and recollection existed, as in a world in which erring or sinning beings like mankind believed in the doctrine of annihilation or of eternal rest and were not better than their materialistic creed. Humanitarians, therefore, wisely wish for as long a life as their infinitely wise, just and benevolent Father gives them, and whether He disrobes them during the morning of childhood, the day of manhood, the evening of mature age, or at the midnight of hoary age, they will thankfully fall asleep with the cheerful knowledge, or at least belief, that the same Father will provide them with new bodily garments according to their deserts the next morning of birth.

J. S. Mill cannot "perceive that the Sceptic loses by his scepticism any real and valuable consolation except one ; the hope of reunion with those dear to him who have ended their earthly lives before him.

That loss, indeed, is neither to be denied nor extenuated. In many cases it is beyond the reach of comparison or estimate ; and will always suffice to keep alive in the more sensitive natures the imaginative hope of a futurity which, if there is nothing to prove, there is as little in our knowledge and experience to contradict."

The author does not expect J. S. Mill to perceive wisely, but expects Sceptics to regard the foolish wishes of Pagans as wise and desirable. The Sceptic, however, loses by his scepticism, not only the valuable consolation of the future salvation, and consequent progressive happiness of every human being, but he also loses the happiness of the present life. For, an unsettled mind is certainly not conducive to present human happiness, and doubts will make the half-formed opinions and contradictory actions of the Sceptic useless to himself and others for future terrestrial human lives. "The re-union with those dear to him who have ended their earthly life before him," is one of the most foolish wishes of unwise people, for it presupposes recollection of the past life, and recognition by means of unchanged body and character. The Christian doctrine of the resurrection of the body, based upon the invented resurrection, ascension and the expected descent of a crucified body, may be regarded as desirable by stupidity and mediocrity, but not by intelligence. For, supposing the only adduced instance of the resurrection of the body, to be true, it would follow that, as Jesus rose with a crucified body,

ascended with his nail prints above the clouds and has been expected to descend in his crucified body (from the time when the primitive sheep sold all they had and gave the proceeds to their apostolical shepherds, up to the present time when modern Christian shepherds fleece modern Christian sheep by the eighteen hundred years old Instant coming of Christ), so everybody would rise with the same body at the Resurrection of the dead. The lame, blind, wounded, ugly or old would rise in a lame, blind, wounded, ugly or old body. The strong, beautiful or young would rise in a strong, beautiful or young body. As the Christian ladies and gentlemen, however, do not generally drown themselves while beautiful and young in order to rise and live eternally in a beautiful and young body, but prefer to live as long as possible, even till they grow ugly and old, the author, therefore, cannot but regard those who conscientiously believe in the resurrection of the body as unwise as those who long for re-union and recognition after death in another imaginary world.

Nobody would like the eternal recollection of having been such fiends as some Christian Saints, or having written such unwise books as some essays against Natural Religion, or having only a share in the body and affection of one's wife. Everybody, however, will delight in the certainty, or at least the hope of being born of better parents than the last ones, of being changed into a Humanitarian by a truly religious education, of being a useful member of the amalgamated universal co-operative societies, of living in the divine universal

republic, of respecting and loving one's parents, relatives and mankind, of falling in love with, and being beloved by an incarnated Humanitarian angel, to the virtues and beauty of whom even Humanitarian poets scarcely can do justice, of having, and being beloved by children transcending in intelligence, goodness and beauty their parents, of being surrounded by Humanitarians, of living to an age thought impossible by any except Humanitarian physiologists, and of separating from the old body with the knowledge of living more happily in every succeeding life.

A Humanitarian education, which is the only religious one, will teach the late J. S. Mill in one of his future lives to know his pre-existence as a Sceptic, and this useful knowledge will help him to change his sceptical into a Humanitarian nature. Parents and children, brothers and sisters, relatives, friends, lovers, husbands and wives, however, are not prevented from loving one another in the present life because they neither recollect the histories of their own past lives, nor know those of human beings dear to them. On the contrary, oblivion of one's past lives is indispensable to the happiness of the present one: for rewards and corrections, improvements and reformation, the increase of happiness and decline of misery could not take place without oblivion of the past. The intelligent and good are rewarded by the knowledge, or at least belief, of their pre-existence and future existence as terrestrial human beings, a knowledge or belief necessary for human happiness. The stupid or selfish

are corrected either by the materialistic belief, or the various pagan beliefs of transmigration, future lives in heavens or hells, resurrection of the body, and of spiritualism, beliefs conducive to human misery. For, the God of Nature rewards with knowledge and corrects with delusions, according to His infinitely wise, just and benevolent attributes or Natural Laws only those who deserve it. The wisest and best Pagans, Sceptics and Atheists only will, therefore, convert themselves into Humanitarians during the present life, but more than ninety-five per cent. of even present Europeans will have, deservedly, neither the instinct to believe nor the intelligence to know the discovered Religion of God. The stupid and selfish easily change from bad to worse, as the rise and progress of every superstition proves: and the Jesuits know the tendency of the foolish human mind to prefer the greater superstition to the smaller one. The author, therefore, expects that if the Pope is declared to be the incarnated third person of the Christian Trinity, the Roman Catholic Church will be considerably strengthened by the credulous Protestants of both sexes who have deservedly been made Heathens by the Scriptures and begging prayers. The unwise, who pay large sums for masses, funerals, monuments and other pagan or atheistic absurdities, are the greatest enemies of the dead, however they may love them. Those only are the true friends of the dead who oppose pagan and atheistic customs, and labour for the Humanitarian education, housing, feeding and clothing of the young, aged and sick, and who, by the promulgation of the

Religion of God, prepare happier future terrestrial human lives for the beloved, who have ended their lives before them. Humanitarians wisely prefer divine reality to Christian delusions: they prefer to know that the old will be young, the ugly beautiful, the stupid intelligent, the immoral moral, the selfish unselfish, and the wretched happy, to believing in the invented Resurrection of the old body, in the eternal torment of the wisest and best of mankind, and in the monotonous hymn-singing and revengeful cries of the beasts and saints of the Christian Revelation. As the worst real sentient being would protest against being confounded with the revengeful Saints of the Christian Revelation, the author states his belief that the invented Christian Saints in the invented Christian heaven are far greater haters than the invented heavenly beasts and that no real sentient being is so revengeful towards any of its own species as to mistake it for a Christian Saint.

Mankind can perfectly well do without the belief in the Christian, Mahometan and other Pagan heavens and hells, but mankind cannot do without the knowledge of the Resurrections of the soul, the rewards and corrections of the Past and Future, the fruits we reap, the seed we sow, the harvest we shall reap. Man wisely longs for terrestrial human life, although priest-crafts have done their best to delude the credulous with an expectation of a life in another world. All the invented heavens, supposing them to be realities and not mere fictions, are as nothing, if compared with



the attractions future terrestrial lives hold out, not merely to the feelings and imagination but to the reasonable expectations of man. The wisest of ancient Egyptians, Greeks, Romans, Jews and Christians believed in the transmigration of souls. The Hindoos and Buddhists, constituting even to-day the majority of mankind, have for thousands of years believed in the transmigration of souls. Unfortunately, but deservedly, all the ancient forms of paganism, like the modern ones of Christianity and Mahometanism, neutralised the good of natural religion by the evil of supernatural inventions, confounding wisdom with folly, virtue with vice. Instead of concentrating the thoughts, desires and actions of man upon the creation of a real heaven within himself and others, and a real paradise upon earth, by holding out intelligent, virtuous and consequently happy terrestrial human lives as the greatest blessings, all the ancient and modern priestcrafts taught either extinction, absorption, or eternal life in another world, as desirable, but terrestrial human life, as undesirable. The Heathens of all denominations are not only corrected for their credulity by wasting their lives for the attainment of an illusory object, but the means by which they hope to attain salvation also contribute to their real misery. Study the wretched faces of Christian and other Pagan Saints; observe the misery displayed in the features of Pagan ascetics, monks and nuns; read the inscription of fool or sinner written in the physiognomy of the pagan worshippers of London, Rome, Jerusalem, Mecca, Calcutta and Pekin, and

Humanitarians must feel compassion for their deluded and sinning brothers and sisters and devote their life to the extermination of superstition and the promulgation of religion. Unwise men like J. S. Mill may think the doctrine of annihilation both true and beneficial, and that it is possible to convert the stupid people from Heathens into Atheists, but the author maintains that the greatest philosophers have always been, and must always be, the opponents both of annihilation and the Christian invention of eternal life in an imaginary heaven or hell. The God of Nature sends human souls to be incarnated by means of terrestrial human parents, as proved by every living child that is born, but no human soul has ever been incarnated in a body which has risen miraculously from the grave, or produced human life without a human body in imaginary regions called heavens or hells. Men are Materialists or Spiritualists, because they are ignorant of the fact that the music of human life is produced by the player, human soul, on the instrument, human body, and that it is as absurd to assert either that the instrument or the player alone produces music, as that the body alone produces life, or that the soul lives without a body. The author discovered the knowledge of the true nature, the past and future of the human soul about ten years ago, but his discoveries, although more beneficial to Europeans than the discovery of ten Americas, is still imperfectly known only to a very few, because the Heathens, Sceptics and Atheists never assist but always oppose their greatest living human

benefactors. The natural idea of fools will, of course, be foolish, and as the Heathens, although indulging in thousands of follies, are not the only unwise people who monopolise all the follies, it is natural that Sceptics and Atheists indulge the folly that "the idea of a happy life is, that life itself be laid down, after the best that it can give has been fully enjoyed through a long lapse of time; when all its pleasures, even those of benevolence, are familiar, and nothing untasted and unknown is left to stimulate curiosity and keep up the desire of prolonged existence." The best and wisest will know that a life of even millions of years, during any time of the past or the future, is not the best life possible, and that every life of whatever duration, leaves something untasted and unknown to stimulate curiosity and keep up the desire of prolonged existence. The author when conversing with a young Roman Catholic lady on future human lives, the lady objected to future terrestrial human life because she had left no pleasure untasted, no knowledge unexplored. It is needless to add that she was disappointed in love and both stupid and ignorant. The author, therefore, advised her to make another man happy and to use her leisure time in acquiring a little more intelligence before writing poetry. The author, however, when reading the last quotation was struck with the similarity of the pagan and sceptical minds.

It is as conducive to human happiness for the intelligent to know by reason, their past and future terrestrial existence, as it is infinitely wise, just and benevolent

not to be capable of recollecting the past or of knowing the history of the future life. As human happiness is impossible without oblivion of the past and ignorance of the future, the wise will therefore expect that fools long for eternal recollection and pre-science, because nothing is unnatural, but everything is natural, and it would be unnatural if the Heathens, Sceptics and Atheists knew as well as Humanitarian philosophers know, what are the realities conducive to human happiness and what are the inventions which contribute to human misery.

Mankind have yet to live happily and the only reasonable ideas of a happy life are that life itself be laid down as late as possible, that the best it can give is the pleasure of making others happy, that we cannot taste and know in even the longest life the millionth part of what is to be tasted and known, and that our love for others, our desire for knowledge and our longing for greater happiness will be both realised and increased in our innumerable future lives. It seems to the author not only probable but certain, that in a higher, and, above all, a happier condition of human life the foolish ideas of annihilation and eternal life will be monuments of the materialistic and spiritualistic imagination; and that human nature, though pleased with the present, and by no means impatient to quit it, will find comfort in the certainty that death is but the temporary sleep of oblivion and unconsciousness from which the human self will wake up to find itself possessed of a character, animated with desires and talents, clothed with new bodily garments, surrounded

by parents, society and other circumstances, all moulded by the thoughts, desires and actions of the former life, the recollection of which, however, is as impossible as the history of our future life.

It will be useful to sum up in a few sentences the leading conclusions of this essay.

The word "Nature" denotes the substance called Matter and the beings called Selves or Souls.

The term "God of Nature" denotes the Being who pervades and governs Nature or the Universe.

The term "Natural Laws" denotes the invariable mode according to which the God of Nature governs the Universe.

The term "Sentient Being" denotes a self having consciousness and volition by means of a material organisation.

The term "Religion of God" denotes the doctrines taught by the God of Nature everywhere and eternally, to deserving human sentient beings for the salvation and progressive happiness of mankind.

The word "Omnipotence" denotes the power of the Omnipotent to act according to His own will, even in opposition to all other wills, but it does not denote the will and power to perform the impossibilities imagined by various unwise persons.

Human sentient beings have the greatest responsibilities, receive the greatest rewards and corrections, and may, therefore, make themselves the happiest or the most miserable of sentient beings.

The government of Nature is perfect, because it has

for its sole eternal object the deserved happiness or misery of sentient beings.

Everything in Nature, both the good and the evil, proves to wise and good sentient beings the omnipotence and infinite wisdom, justice and benevolence of the God of Nature.

Not an imaginary Devil, but sentient beings, are the Creators of Evil, since the God of Nature *only rewards* and *corrects* sentient beings, according to their merits or demerits. Mankind alone are, therefore, responsible for human evil since human stupidity, selfishness, errors and sins are the sole cause of human evil.

The infallible Humanitarian Criterion by which intelligent man distinguishes between wisdom and folly, virtue and vice, is based upon the invariable human rewards and corrections according to Natural Laws.

The knowledge of the Religion of God is the greatest reward for mental industry and conscientiousness, but the belief in any form of paganism and atheism is the correction for mental laziness and selfishness.

Pagans, Sceptics and Atheists are as disqualified judges of the government of Nature as the blind, short-sighted and those with coloured spectacles, are of the colour of distant objects.

All mankind, the greatest criminal fool not excepted, will, sooner or later, according to their merits, save themselves by the knowledge of the Religion of God.

The only means of Salvation is the acquisition of intelligence and goodness and the creation of favorable circumstances.

FINIS.









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